



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

Cornell University Library
BX 1765.C59

Romanism in America /



3 1924 012 686 089

olin

R O M A N I S M

I N

A M E R I C A .

B Y

REV. RUFUS W. CLARK,

AUTHOR OF "HEAVEN AND ITS EMBLEMS," "LECTURES TO
YOUNG MEN," "LIFE SCENES OF THE MESSIAH," ETC.

•

B O S T O N :

S. K. WHIPPLE AND COMPANY,
100 WASHINGTON STREET.

1 8 5 5 .

Entered, according to Act of Congress, in the year 1854, by

S. K. WHIPPLE & CO.,

In the Clerk's Office of the District Court of the District of Massachusetts.

STEREOTYPED AT THE
BOSTON STEREOTYPE FOUNDRY.

CORRESPONDENCE.

REV. R. W. CLARK.

Dear Sir: Having listened with much interest to your course of lectures on Romanism, and believing them calculated to do great good in the community at the present time, the undersigned members of your church respectfully request a copy of the same for publication.

Yours very truly,

THOMAS D. DEMOND,	ELIJAH C. CRANE,
F. C. SWETT,	W. J. CHENEY,
L. JAMES,	ALBERT HUSE,
WILLIAM R. LOVEJOY,	EPHRAIM A. HALL,
GEO. E. JAMES,	DANIEL V. FOLTS.
JOHN H. TOMLINSON,	

Boston, November 18, 1854.

MESSRS. T. D. DEMOND, F. C. SWETT, AND OTHERS.

Gentlemen: Your note requesting the publication of the series of lectures on Romanism, recently delivered by me, was duly received. With the hope that your expectations in regard to their more extended usefulness may be realized, I comply with your request.

Very respectfully and truly yours,

R. W. CLARK.

EAST BOSTON, November 20, 1854.

CONTENTS.

LECTURE	PAGE
I. — ORIGIN AND PROGRESS OF ROMANISM,	5
II. — FUNDAMENTAL PRINCIPLES OF POPERY,	26
III. — PRINCIPLES OF POPERY, CONTINUED, .	50
IV. — ANTAGONISM BETWEEN POPERY AND CIVIL FREEDOM,	76
V. — THE ORDER OF JESUITS,	105
VI. — THE PAGANISM OF POPERY,	131
VII. — PERSECUTING SPIRIT OF ROMANISM, .	155
VIII. — THE INQUISITION,	182
IX. — THE BIBLE IN OUR PUBLIC SCHOOLS, .	220
X. — THE BIBLE IN PUBLIC SCHOOLS, CON- TINUED,	248

ROMANISM IN AMERICA.

ORIGIN AND PROGRESS OF ROMANISM.

“PROVE ALL THINGS.” — 1 *Thess.* v. 21.

THE subject of Romanism in America is one vitally connected with our national welfare, and the perpetuity of our civil and religious institutions. Whether we look at the inherent principles of the Romish system, or the designs of its advocates in regard to its extension in our country, or to its actual growth and prospective power among us, we find abundant reason for a thorough and candid discussion of the question. Nor are we conscious, in approaching it, of being influenced by any narrow or sectarian views, or any feelings of hostility towards those who are the members and advocates of the Papal church.

There are some in the community who suppose that every religious discussion must grow out of the spirit of bigotry and intolerance,

and must partake, in some measure at least, of contention and personal animosity. There are others who regard the differences in what they term the various branches of the Christian church as of minor importance, and as unworthy the attention of liberal minded and enlightened citizens. But we do not belong to the class who would be silenced and lulled into a feeling of security by such opinions. We believe that it is the duty as well as the right of every American to examine the claims of the Roman Catholic faith, to study its history, to watch with a careful eye its progress in our land, to inquire into its influence upon our Protestant churches, our free institutions, and the national and social blessings which Heaven has granted to us. Our fathers, in leaving us the rich legacies of a pure gospel and a free government, also imposed upon us the responsibility of fearlessly defending this gospel and firmly maintaining this government. And if, through indifference or timidity, or a feeling of false security, we do not heed their admonitions, we are justly chargeable with being recreant to our highest duty, and the unworthy recipients of the noblest institutions ever bequeathed to a generation of men.

Besides, the relations of our republic to the cause of Christianity and the progress of civil-

ization throughout the world greatly enhance this responsibility. Under the smiles of divine Providence there has grown up upon this continent, with a rapidity unparalleled in history, a Christian power, which, by its influence, commerce, and missions, is blessing all the nations of the earth. The light of our Protestant faith has reached the most distant continents and the islands of the sea; the stars of our national banner have become stars of hope to millions who have been wandering in the darkness of heathenism, and oppressed by the cruelties of despotism. What, then, shall be the moral character and future influence of this growing republic is a question second only in importance to that of our personal salvation. It is a question that presses upon every mind that has any adequate sense of its obligations and duties; upon every heart that beats in sympathy with the spirit of liberty and a pure religious faith.

We would not exaggerate the evils or the strength of Romanism; neither would we utter a word to excite unnecessary alarm with regard to the prevalence of the system in our land. But we contend that a system in the very heart of our republic, deadly hostile to our churches, public schools, and free institutions, that numbers three millions of votaries, and is sustained by nearly sixteen hundred priests, thirty-two

bishops, seven archbishops, more than one hundred colleges and seminaries, and seventeen hundred churches, is a system that should not be passed by with a sneer, or treated with cold indifference. The recent aggressions of this power, the arrogant assumptions of its prominent writers, the astounding insolence of such publications as the *Freeman's Journal*, *Shepherd of the Valley*, and *Brownson's Review*, in asserting that heretics, that is, American Protestants, should be punished by the sword if they cannot be forced into the Catholic church, should arouse the citizens of this nation, and prompt them to plant themselves at once in opposition to this power. We would deprecate all violence and unnecessarily harsh and denunciatory language; but we would use all the moral means that God has placed in our hands to break down a system that at every point is antagonistic to our dearest privileges and blessings.

In seeking, however, the destruction of Romanism, we would do all in our power to save the Romanist, not, indeed, as a Romanist, but as a man, as a sinner like ourselves, for whom Christ died. In seeking the annihilation of Popery, we would save the pope as one who specially needs the benefits of the atoning sacrifice of Christ. We declare war, not against

men, but against principles that are subversive of our liberties and religion. We declare war, and, God helping us, we will prosecute it, against that system which in the Holy Scriptures is denominated "the man of sin and son of perdition," "the mystery of iniquity," "the mother of harlots and abominations." And we would break it down that its victims themselves may be delivered from its grasp, and saved from its pernicious influences; for a greater calamity could not befall the Roman Catholics than to have Romanism triumph in this nation. Such a conquest would be the destruction of the very privileges and advantages that they have come to our shores to enjoy.

I have often wondered why the Romanist did not, in moments of reflection, ask himself these simple questions: "Why have I left the home of my fathers and the scenes of my childhood, and come to live in this Protestant land, and dwell among these heretics? How does it happen that I have here better food and clothing, higher wages, more constant employment, a more sure protection to my life and property, free education for my children, and far greater facilities for rising in the world, than I had in my Catholic home? Whence this thrift, prosperity, and general happiness that I see around me?"

It seems to us as though the man who could see the sunlight at noonday could see the answer to these inquiries, could see the world-wide difference between Popery and Protestantism, as elements of civilization and social happiness, to say nothing of the religious and spiritual bearings of the two systems. Yet we are presented with the strange spectacle of a large class of persons, who, after having experienced the miseries of the Papal system in their native country, are here, under the guidance of a corrupt and bigoted priesthood, laboring to break down the very government that affords them protection, destroy the sources of their daily comfort, sweep away the system of public education that seeks to elevate and enlighten them, and annihilate the Protestant faith, that has made America what it is — the asylum of the oppressed, and the hope of all nations. That this state of things does not prevail universally among the Papal community in our country we are glad to allow. Some avalanches have slid away from this great Alps of iniquity, which in itself remains as cold and unmoved as ever. Into some minds the light has broken, and revealed the error and corruption of the Romish apostasy. But over the mass of the people the cloud of ignorance and superstition is too dense to allow them to see what is so obvious to the enlightened observer.

In treating the subject before us, I purpose to exhibit, in a form adapted to the popular mind, its leading characteristics, as they stand related to American institutions, rather than to enter into a critical and elaborate exposition of all the principles and doctrines of the Papal system. The literature in this latter department is so abundant, and the ablest Protestant minds have elucidated so thoroughly the elements and workings of Romanism, that it is unnecessary to enter again upon this field.

While surveying the movements and growth of the Papacy around us, we naturally inquire, in the first place, into the origin and history of this remarkable and mysterious power. A slight examination into the elements of Popery reveals the fact, that it has its source in the depravity of the human heart. It is virtually an embodiment of the evil principles and passions of the human soul. Selfishness, avarice, superstition, and despotism are among its constituent elements; and these, with others, are woven together with such skill, and form a combination of such prodigious strength, that Popery has been properly termed "Satan's masterpiece." It contains the principles of other false religions, of paganism and a degenerate Judaism, all fused into one gigantic system. As an instrument for gaining temporal

power and holding in subjection the thoughts and purposes as well as the conduct of men, it has no parallel in the history of religions. As a force destructive to vital piety and the pure doctrines of Christianity, it has no rival.

During the first three centuries, when the opposition to the church was from without, and the engines of paganism were arrayed against her, she yet advanced with wonderful rapidity. With her doctrines pure and her advocates fired with a heavenly zeal, the principles of the gospel spread throughout the Roman empire, and extended to regions which the sway of imperial Rome had not even reached. Churches arose in the capital of the empire; in the provinces of Asia Minor and in Ethiopia; at Corinth, Philippi, Thessalonica. The principles of the true faith were early introduced among the Gauls, Germans, Spaniards, and Britons. So rapid was the progress of the gospel, and so complete its triumphs, in spite of the storms of persecution that raged against it, that, in the year 325, during the reign of Constantine the Great, the system of Paganism was demolished, and on the ruins was established the Christian faith. But Satan, unwilling to be baffled in his wicked designs, sought to plant within the church itself the elements of destruction. Unable to check the tide of blessings that was flowing through

the nations, he labored to poison the stream. And as the church gained in power and outward prosperity, she lost in spirituality, and in the graces of a sincere and ardent piety.

The city of Rome, around which so many interesting and hallowed associations clustered, became the seat of authority. The bishop, by the strength which his position gave to him, and by being called upon to decide the disputes which arose in churches abroad, as well as at home, gradually gained supreme power. One nation after another submitted to his dictation. What he could not gain by persuasion he secured by the arts of diplomacy, or by the stern mandates of the sword. Over millions of consciences he held undisputed sway. All the avenues of influence centred at Rome, and thence emanated the laws that governed the civilized world.

As early as during the first and second centuries we can trace the embryo developments of the Papal system. They appeared in many of the Christian churches, disturbing the faith and obstructing the spiritual growth of the members. St. Paul, in his letter to the Colossians, uses the following language: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after

Christ." And again: "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days. * * * Let no man beguile you of your reward, in a voluntary humility and worshipping of angels." Here we find these primitive disciples warned against the very errors which afterwards gained such prodigious power, and contributed so largely to the secularization and corruption of the Christian church. The regard which was paid and continues to be paid to traditions; the influence of a vain and deceitful philosophy; the rules respecting meat, and fast and feast days; the worship paid to angels and saints, of which the Romish churches and the Pantheon at Rome bear abundant testimony, — all show the importance of the apostolic injunctions addressed to the Christians at Colossé.

In the second century we discover in some minds a tendency towards monastic austerities. The doctrine was advanced, that the virtues of continence and chastity were specially pleasing to God, and that the marriage relation, under the most favorable circumstances, received but little divine favor. In the extravagant and unscriptural views advanced upon this subject, we perceive the germ of that system of monasticism, which, with its inevitable perversions

and corruptions, overspread in later years a large portion of the Christian church.

At this period, also, the vital interests of religion suffered from controversies which arose respecting minor observances, and the disposition which was manifested by some religious teachers to lay more stress upon the "mint, anise, and cumin" of religion than upon the "weightier matters of the law."

During this and the following century, several superstitious practices were introduced; such as the use of holy water, and regulations respecting the number of times that the eucharist should be celebrated. Traces of the doctrines of baptismal regeneration, and of purgatory, may be found in the works of some of the distinguished writers who belong to this period.

But although these errors and aberrations began thus early to appear, yet we should not forget that the great mass of the disciples of Christ, previous to the establishment of Constantine upon the imperial throne, were distinguished for their integrity, faith, and devotion to the Redeemer's cause. Their constancy in the midst of difficulties and dissensions, their patience and humility under the most grievous wrongs, the stern resolution with which they resisted the proud philosophy and haughty tyr-

anny of their times, their self-denial and toil in making known the glad tidings of salvation to the ignorant and destitute, and their assiduous care in preserving the sacred writings from the grasp of their heathen persecutors entitle them to our gratitude and admiration. Many of the religious teachers and theological writers of this period were men of eminent talents, extensive learning, and glowing eloquence. The age was one of the noblest Christian heroism — a heroism that even the remorseless cruelties of Nero, Domitian, Maximinus, Decius, and Diocletian could not extinguish. The more bitter and terrible the persecutions were, the more Christians multiplied. At periods when the Roman tyrants supposed that they had effaced the very name of Christianity from the empire, the system rose with fresh strength and new splendors. But this glorious era was destined to suffer an eclipse, which continued through long and dreary ages. With the outward prosperity and authority of the church, in the fourth century, there rolled in a tide of evils that deluged the nations of Europe. The errors and superstitions to which we have referred, which at first were but little rivulets, became swollen, and united in one mighty stream, that rushed through the valleys and over the plains, reaching almost the summits

of the mountains, and sweeping all before it. The fair heritage of God was changed into a wilderness—a wilderness not indeed without its prophets and saints scattered here and there, who, amid the general wreck, clung to the faith, and were ready to lift their warning voices against the prevailing wickedness; but yet a moral desert, over which darkness and desolation long reigned. The worst passions of the soul took the place of the noblest virtues. Pride, ambition, avarice, and infidelity supplanted the fruits of the spirit of love, peace, gentleness, and truth. The pure doctrines of the gospel were corrupted by the rise of the Arian and Pelagian heresies, the infusion of pagan philosophy, and debasing superstitions. Instead of the simple institutions established by our Savior, we find monasticism, image worship, a passion for relics, and various agencies for securing the absolute dominion of Papal power.

As early as in the fifth century,—a period adorned by those distinguished fathers, the eloquent Chrysostom, the learned Jerome, and the able defender of the faith, Augustine,—we find the reverence of the people passing from Christ to the material cross to which he was nailed; from the lives of holy men to the localities which they occupied; from the precepts and

instructions of the apostles to the garments which they wore. And in the following centuries, so rapid was the growth of superstition, that very soon it was deemed a higher virtue to possess a piece of wood supposed to be a part of the cross, than to obey the commands of a crucified Redeemer. It was deemed far more meritorious to make a pilgrimage to Jerusalem, than to follow in the footsteps of prophets and Christians who had fallen martyrs to the truth within its walls. Among the mass of the people there were stronger desires to visit the places to which Christ resorted, and the mountains where he meditated and poured forth his fervent prayers, than to cultivate the true spirit of devotion; stronger desires to view the spots where he was betrayed, tried, and crucified, than to sympathize with him in his sufferings,—to stand in his tomb than to believe in the doctrine of the resurrection, and secure the hopes of a blessed immortality.

The various historical events connected with the career of the papacy from the time of Constantine to the reformation under Luther, in 1517, the limits which we have prescribed to ourselves will not allow us to notice. But we cannot forbear speaking of the corruptions which prevailed among the clergy and the popes during a large portion of this period. Accord-

ing to the testimony of their own historians, the clergy and laity, during the six centuries that preceded the reformation, were addicted to every form of vice and iniquity. One writer, in speaking of the eleventh century, says, "Faith was not found upon the earth. Justice, equity, virtue, and the fear of God perished, and were succeeded by violence, fraud, luxury, and debauchery. All kinds of abomination and incest were committed without shame or punishment."

St. Bernard, who lived in the twelfth century, says, "The clergy are called pastors, but in reality are plunderers, who, unsatisfied with the fleece, thirst for the blood of the flock, and merit the appellation, not of shepherds, but of traitors, who do not feed, but devour the sheep. The Savior's reproach, scourges, nails, and cross, his ministers who serve Antichrist melt in the furnace of covetousness, and expend on the acquisition of filthy gain, differing from Judas only in the magnitude of the sum for which they sell their Master. * * * Sump-
tuous food, overflowing cellars, drunken banquets, accompanied with the lyre and violin, are the means by which these ministers of the cross evince their self-denial and indifference to the world."

Edgar, in his "Variations of Popery," quotes

the authority of Petrarch, Mariana, Ægidius, Mirandula, and others, in regard to the gross impiety and corruptions of the fourteenth and fifteenth centuries. Petrarch does not hesitate to call Rome "Babylon, the great whore, the school of error, and the temple of heresy."

Mariana declared that "every enormity had passed into a custom and law, and was committed without fear. Shame and modesty were banished, while the most dreadful outrages, perfidy, and treason were better recompensed than the brightest virtue. The wickedness of the pontiff descended to the people."

Ægidius says, "Licentiousness reigned. All kinds of atrocity, like an impetuous torrent, inundated the church, and like a pestilence infected nearly all its members. Ignorance, ambition, and libertinism triumphed, while the plains of Italy were drenched with blood and strewn with the dead."

The descriptions given of the abominations and miseries in the sixteenth century are equally revolting. We cannot gaze upon them without shuddering. Antonius, in his address to the fathers and senators assembled at Trent, depicted in dark yet truthful colors the condition of the church at that period. He stated that "each succeeding day witnessed a deterioration in devotion, divine grace, Christian vir-

tue, and other spiritual attainments. No age had ever seen more tribunals, and less justice; more senators, and less care of the commonwealth; more indigence, and less charity. The pastor was without vigilance, the people without obedience, the monk without devotion, and every Christian without religion. The wicked were exalted, and the good depressed. Virtue was despised, and vice in its stead reigned in the world."

But we need not multiply the pictures which have been drawn of the sad degeneracy of those times. History is full of records of the impiety, lewdness, avarice, and infidelity that every where prevailed. And yet we find at this very period the ecclesiastics claiming the divine sanction for all their acts, and firmly maintaining the doctrine of the infallibility of the church.

The title "his holiness" was applied to popes whose character was such that their presence would no sooner be tolerated in modern society than that of the most notorious profligate. Think of Sergius III., who received the epithet "*scelestissimus*," (most wicked;) of Benedict IV., who made a brothel of the Papal court; of Boniface VII., whose cruelties and atrocities outraged every principle of right and humanity, as approached with awe and reverence, and

receiving the title "his holiness"! A more palpable perversion of language is not conceivable. It is as though we should speak of the immaculate purity of a prostitute, of the tender humanity of Nero and Domitian, or of the noble devotion and heavenly aspirations of Judas Iscariot. Many of the popes, we do not say all of them, but many, were in fact the successors of the persecuting, bloodthirsty Roman emperors, rather than of the holy apostles of the Lord Jesus. They were actuated by the same principles, and were ready to adopt the same measures, in order to accomplish their ambitious designs. Distinguished Roman Catholic writers admit the sad degeneracy of the popes during the tenth and eleventh centuries. Christina, the Popish Queen of Sweden, said, "that the ignorance and wickedness of the popes in that age were all put together—a striking proof of God's superintending the affairs of his church in this lower world; otherwise his divine providence would never have suffered such wretches to enjoy such dignified titles." Another, in a controversy, admitted that fifty of the popes were unholy and immoral men.

History also furnishes incontrovertible proofs that the corruptions of the Papal court travelled down through all orders of the ecclesiastics,

through the charitable and religious institutions of the church, and through a large portion of the laity

Now, although this gigantic system of iniquity was smitten by the strong arms of a Wickliffe, a Huss, a Luther, and a Calvin, yet it was far from being demolished. Although the pillars of the great superstructure have been made to tremble, yet, in some countries at least, they retain their colossal strength. We glory in the reformation of the sixteenth century. We thank God for what the noble reformers, by their fervent piety, extensive learning, and indomitable energy, were enabled to accomplish in Germany, Switzerland, France, England, and the northern countries. But we should remember that there are strenuous efforts yet to be made, and battles yet to be fought, before the power of the man of sin is effectually broken.

There is too much truth in the following declaration of Macaulay:—

“The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she con-

fronted Attila. The number of her children is greater than in any former age. The members of her community are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments, that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot upon Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

A power that has resisted so many shocks from the friends of truth,—that has withstood the combined influences of the word of God, the reason, and religious convictions of enlightened millions,—that numbers in France thirty-four millions of subjects out of a population of thirty-six millions; in Great Britain

two millions; in Germany twenty millions, that is, one half of the population; in the United States three millions, — that embraces nearly the whole of Spain, Portugal, Italy, Mexico, and South America, — such a power is not one to be trifled with, or to be disposed of with a sneer. It must be met in every part of Christendom, among the islands of the sea, and on the most distant continents of the earth. It must be met in our own beloved America. We must become acquainted with its history, study its principles, and examine its relations to our free institutions.

As republicans, as Christians, as the friends of civil and religious liberty, of a free press, free schools, and the right of the whole people to possess and read the word of God, we are bound to be thoroughly acquainted with this system. Our responsibilities in relation to this matter we cannot shake off. Our fathers were true to our interests and happiness; let us be true to the generations who are to come after us, that they may receive unimpaired those great national institutions that are the source of our prosperity, usefulness, and power.

II.

FUNDAMENTAL PRINCIPLES OF POPERY.

“LET NO MAN DECEIVE YOU BY ANY MEANS; FOR THAT DAY SHALL NOT COME, EXCEPT THERE COME A FALLING AWAY FIRST, AND THAT MAN OF SIN BE REVEALED, THE SON OF PERDITION; WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLLD GOD, OR THAT IS WORSHIPPED, SO THAT HE, AS GOD, SITTETH IN THE TEMPLE OF GOD.”—2 *Thess.* ii. 3, 4.

HAVING briefly considered the rise and progress of the Romish apostasy, we proceed to examine some of its fundamental principles. A system which has acquired such power as this, which has survived so many changes in the political and religious world, which at this hour holds under its sway so many millions of the human family, must have some constituent elements which impart to it its prodigious strength. Nor have we any difficulty in deciding what these elements are. The canons of councils, the decrees of popes, the writings of standard Catholic authors, and the practices of the church afford us the most abundant materials upon this subject. And the first glance

at the distinctive features of Romanism reveals the marked contrast which this system presents to the purity and simplicity of the Christian faith. Instead of one spiritual head, to whom alone worship is rendered,—instead of a few simple rites, a single ecclesiastical order, freedom of conscience, and gospel principles applicable to all classes of men, and inculcating reverence, humility, and love,—we find the Romish system made up of a pope, cardinals, bishops, orders of monks, friars, and nuns, doctrines of infallibility, celibacy, and purgatory, indulgences, worship of the saints and images, mitres, crosiers, holy water, and a variety of superstitions and practices adapted to the character and circumstances of its victims. The Christian confesses his sins to God, the Romanist to his priest. The former makes the Bible his only rule of faith and practice; the latter depends upon the decrees of councils and the traditions of the fathers. The former is actuated in the discharge of his religious duties by love, the latter by fear. The Protestant or Christian clergy throw open every doctrine to the free discussion and research of the people. The Catholic clergy demand only faith, leaving no room for the exercise of reason. The former exhort; the latter command. The former seek to educate and enlighten the peo-

ple, that they may appreciate and love God's truth; the latter keep the people in ignorance, that they may believe and cling to the dogmas of the church. The former would bring the whole world into the liberty of the gospel; the latter would bring the whole world under the dominion of the pope. The two systems therefore, in many of their elements, are directly opposed to each other. They cannot harmonize; they cannot compromise. As well attempt to mingle truth and error, light and darkness, the spirit of Jesus and the spirit of Satan. The principles and essence of Popery, as it now exists, are embraced in the canons of the famous Council of Trent, the last of the nineteen general councils held by the Romish church. Trent is a city in the north of Italy, delightfully situated on the banks of the Adige, and commanding a view of the beauties and grandeurs of the Alps. Here, in December, 1545, the council commenced its sessions, and, after protracted discussions, the doctrines of the church were decided upon. Subsequently, Pope Pius IV. drew up, with the sanction of the council, a summary of its decrees, which constitutes the basis of the Romish faith, and which every pope, cardinal, bishop, and priest is bound to subscribe.

Did our limits allow, we should be glad to

give a history of this council, and show what unfair means were used to prevent free discussion, secure the supremacy of the pope's influence in its deliberations, and crowd down those who were anxious that abuses might be reformed and the truth triumph. It should, however, be distinctly understood, that, notwithstanding the efforts of the advocates of Popish intolerance and tyranny, the votes of the council were far from being unanimous. On many points every inch was strenuously contested, and some doctrines were carried through only by the force of Papal authority and chicanery. Doctors were arrayed against doctors, argument against argument, — showing that the idea of the unity of the church was a mere phantom.

The creed of Pope Pius IV., which imbodyes the results of this council, is a mixture of truth and error, of wisdom and folly, that is calculated to deceive the unwary and superstitious. There is first presented the Nicene creed, consisting of twelve orthodox articles prepared by the bishops, who, in the year 325, met in the Council of Nice. This document is one of the most interesting and valuable productions of the primitive church. "Never," says an able writer, "did Constantine, the first Christian emperor, appear so truly great as when he took part in the council of Christian ministers he

had summoned from every province over which his sceptre extended. Including bishops and presbyters, not less, perhaps, than six hundred met at Nice. They were in many cases poor; and some, like veteran soldiers, could exhibit the marks of the wounds they had received when fighting the battles of the cross in the days of paganism." To the sentiments of this creed we can cordially subscribe. But then follow the articles that contain, in a condensed form, the very essence of Popery — articles which constitute the basis of the literature and devotional books of the Papal church, and are now yielding their poisonous fruits in every community over which the Papacy has extended its power.

The first of these propositions, which is the thirteenth article of the whole creed, is as follows: "I most steadfastly admit and embrace the apostolic and ecclesiastical traditions, and all other observances and constitutions of the same church." In this article we have the corner stone of the whole Papal superstition. Upon it may be built every form of error which the wickedness, pride, or ambition of man may devise. While the Protestant takes the Bible as his only rule of faith and practice, the Romanist rests upon traditions. It is true that there is a feeble acknowledgment of the Scrip-

tures, but it is a mere formality; as the manner in which the Bible has been uniformly treated by Catholics abundantly proves. The acknowledgment is made in the next article of the creed, in these words: "I do admit the Holy Scriptures in the same sense that holy mother church does, to whom it belongs to judge of their true sense and interpretation; nor will I interpret them otherwise than according to the unanimous consent of the fathers." You will observe that the Scriptures are simply admitted, while traditions are *mostly steadfastly admitted and embraced*. The former are barely recognized, evidently under the fear that their entire omission would be noticed, and subject the church to censure, while the latter are most cordially welcomed. Besides, the Scriptures are admitted with such glaring and positive qualifications as to deprive them of their life-giving power.

Instead of the reader's exercising his own reason and judgment in interpreting the language of the sacred volume, — instead of searching the Scriptures for himself, as a free, intelligent moral agent, accountable to his God alone, — he binds himself by an oath, or vow, to adopt the meaning given by the mother church. Whatever grounds or arguments may exist for differing from her teachings, to what-

ever extent she may pervert the language of inspiration to suit the designs of profligate popes or wicked priests, the Romanist is bound to admit the whole. He virtually yields up his reason and conscience to others, without reserving to himself the privilege of inquiring into the foundation of the doctrines which he is taught to believe. Nor is this all. In the latter clause of the article he binds himself to interpret the Scriptures only according to the unanimous consent of the fathers. But what is to be done if the fathers themselves are not unanimous in their interpretations? What is to be done when councils are arrayed against councils, and popes against popes, in their decrees respecting the teachings of the Bible? The idea of the unanimity of the fathers or of the ecclesiastics of the church is the merest chimera that can be imagined. Even the members of single councils were not agreed among themselves. "The requisition of unanimity would in fact," says Edgar, "explode the majority of all the eighteen general councils. A few, indeed, have been unanimous, but many divided. The Nicene, Byzantine, Ephesian, and Chalcedonian synods contained factions that favored Arianism, Macedonianism, Nestorianism, Eutychianism, and Monothelism. * * * No assembly, civil or ecclesias-

tical, ever showed less unity than the Council of Trent. Theologian opposed theologian, and bishop withstood bishop, in persevering impertinence and contention. The Dominican fought with the Franciscan in a provoking war of rancor and nonsense. The French and Spanish encountered the Italians, with inferior numbers, indeed, but with far superior reason and eloquence. The bishops, learned in general in the law, but unskilled in divinity, were utterly confounded by the distinctions, scholasticism, and puzzling diversity of opinion which prevailed among the theologians. The discord of the Trentine fathers became, in the French nation, the subject of witticism and mockery.

“The contentions of the French synod of Melun, preparatory to that of Trent, afforded a striking prelude and specimen of the noisy and numerous altercations which were afterwards displayed in the latter assembly. The French king convened the Parisian doctors at Melun, for the purpose of arranging the dogmas of faith, which, on the assembling of the general council, were to be proposed for discussion. The Parisians, however, could agree on nothing. The time was spent in wrangling about things essential and non-essential, and the king was obliged to dissolve the council without their having arrived at any satisfactory conclusion.

A scene of equal dissension is not to be found in all the annals of Protestantism."

To rest therefore one's faith upon the unanimity of the fathers in their interpretation of the Scriptures is to rest upon that which has no existence. The claim of unanimity and infallibility is the greatest absurdity imaginable.

We pass on to notice the next article of the Roman Catholic creed. This refers to the belief in seven sacraments; namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and marriage. Where the Council of Trent obtained their authority for these seven sacraments, we are not informed. Two of them, the eucharist, or the Lord's supper, and baptism, are obviously derived from the Holy Scriptures. The Savior distinctly required of the disciples to partake of bread and wine as the emblems of his body and blood; and he commanded them to teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But what passages can be cited to prove that Christ instituted, as sacraments, confirmation, penance, extreme unction, orders, and marriage? It is true that he required believers in him to make a public profession of their faith; he called sinners to repentance; he established the gospel ministry, and breathed

upon the apostles the Holy Ghost; he was present at a marriage feast, and thus sanctioned the institution of marriage. But what evidence is there that he established these as sacraments? We do not wonder that Romanists are required to understand the Scriptures as the holy mother church sees fit to interpret them, if such doctrines are to be promulgated. It is a very convenient way of getting over the want of evidence for any particular dogma, just to force upon the people an interpretation which suits the purposes of crafty bishops and priests. If the people are not allowed to investigate, nor even to understand, the Scriptures for themselves,—if they are at the outset required to throw aside, as utterly useless, their own reason, and the mental powers which the Almighty has given to them,—then they may be led to adopt the most palpable and gross errors, which the ambition or wickedness of their leaders may devise.

Under a deep conviction of the want of scriptural proof for these and other Popish dogmas, a distinguished advocate of the reformed church threw out to his antagonists this challenge: “I defy you to find Romanism in the Bible. I defy you to uphold it by the authority of the earliest interpreters of the Bible. I defy you to establish it by the consent of

those who in primitive times bore witness to the truth." Such was the confidence of this earnest and learned divine in the strength of his own position, and the fallacy of the Romish doctrines, that he was willing to stake his cause upon this challenge. He saw clearly that the Popish superstition rested upon ignorance of the Bible and of the teachings of the early fathers, and that, with the premises laid down in this creed, the people could be easily led into every form of error and absurdity.

The next article of belief refers to original sin and to justification. But the fathers of Trent were greatly divided as to the import of the phrase "original sin;" and justification, in their opinion, was a medley of faith, good works, priestly absolution, and virtue imparted to the soul by the power of the church. To such an extent had the doctrine of human merit supplanted the efficacy of Christ's atoning sacrifice for sin, that the reformers felt called upon to lay particular stress upon this point. It constituted the main battle ground which the immortal Luther occupied. To the doctrine of *justification by faith alone* he clung with the greatest tenacity. The errors which robbed Christ of his glory — which led sinful man to believe that he could by his own merits secure the favor of God — which encouraged

the expectation that a finite, fallen creature could secure the release of a fellow-sinner from the penalties of his transgressions — such errors Luther resisted with all his power.

It is true that this noble man has been charged with having indulged in a spirit of harshness and violence, unbecoming a true follower of the meek and lowly Jesus. But those who are so free to censure him, forget that the exigencies of the times, and the fearful corruptions of the church, demanded the greatest earnestness and zeal in those who would break down the existing superstitions, and sweep away the prevailing errors. We believe that Luther was naturally of a mild and loving disposition. Though by no means a perfect man, he was yet free from a sordid ambition, from selfishness, bigotry, and vindictiveness. He loved God's truth with an intensity which no waters or floods could extinguish. He mourned over the corruption of the times with a bitterness and sorrow that came from the depths of his soul. "At times," says one, "the word of God is as fire shut up in his bones. He is indignant at oppression and wrong. He longs to strike the hoary lust from its throne. His words, rough, vehement, jagged, tumultuous, are 'half battles.' They go burning and crashing amid the idols of superstition. He must be honest,

he must be true ; and sometimes he must be vehement — fearfully vehement. And as he is only a man, sometimes he may be imprudent, and both say and do things which subsequently he regrets. But in the main he is honest — terribly, gloriously honest. Let him, then, speak out ; let him lay stunning blows on the head of despotic error and fiendish lust. Let him trample in the dust the mean arguments and meaner wiles of his opponents. Are they not the enemies of God and man ? and has not the Almighty made him the battle axe to grind them to powder ? Men stood aghast when Luther burned the pope's bull ; but to us it is a magnificent sight. With what lofty disdain he tears it to atoms, and commits it to the flames, as a weak and worthless thing, which it behooves all honest men to despise ! ‘Too much imprudence,’ replied Luther to Spalatin, who had counselled him to sobriety, ‘is displeasing to man, but too much *prudence* is displeasing to God.’”

Such was the heroic reformer who thundered in the ears of priests, bishops, cardinals, and the pope the doctrine of “justification by faith.” He had experienced in his own history the utter inefficacy of the requisitions and mummeries of the Romish church to satisfy the soul and afford a well-grounded hope for the future. He

had felt the blessedness of that faith which "worketh by love;" and his aim was to establish the authority of this great principle, and sweep away the whole system of penances and human merit, whereby the pride of the heart was fostered and souls were deluded.

The next article in the creed to which the Roman Catholic subscribes contains the doctrine of transubstantiation, and is in the following words: "I also profess that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that, in the most holy sacrament of the eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls transubstantiation."

This monstrous proposition, which sounds so strangely to Protestant ears, and which is so contrary to the Holy Scriptures and to human reason, is one of the cardinal points of the Papal system. By the celebration of the mass every Sabbath in the Catholic churches, it is constantly kept before the people, and their cordial and unqualified faith in it is demanded as

the condition of church membership and of salvation.

When the priest holds up the wafer, or bread, consisting of flour and water, and pronounces the words, "*Hoc est enim meum corpus*," (for this is my body,) it is maintained that every particle of the bread is substantially and really changed into the flesh and blood, spirit and divinity, of Jesus Christ. It is adored by the priest, and the people kneel and worship it as the real Son of God. The priest then takes that which we know is nothing but flour and water, and offers it up to God as a propitiatory sacrifice for the living and the dead, teaching that it has the same efficacy to cleanse from all sin, as the atoning sacrifice which Christ made of his own body on the cross. Thus, throughout the seventeen hundred Catholic churches in these United States, there is, according to the teachings of the Romish church, an atoning sacrifice every Sabbath made for the sins of the people. In this enlightened Christian land, a wafer, or a bit of bread, is by three millions of people worshipped as the Son of the most high God, and believed in as a propitiatory sacrifice for their sins.

And so tenaciously does the church cling to the superstitious dogmas involved in this rite, that a fearful curse is pronounced upon those

who do not subscribe to them. The language of the first canon of the Council of Trent on the eucharist is, "If any man shall deny that in the sacrament of the most holy eucharist there is contained truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and so a whole Christ, but shall say that he is only in it in sign, or figure, or power, let him be accursed." Again, in the Tridentine canons on the mass, we read, "If any man shall say that in the mass there is not offered to God a true and proper sacrifice, let him be accursed." The third canon is, "If any man shall say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, * * * and that it is not propitiatory, * * * and that it ought not to be offered for the living and the dead, for their sins, &c., let him be accursed." And again: "If any man shall say that, by the sacrifice of the mass, blasphemy is offered to the most holy sacrifice of Christ accomplished on the cross, or that it is dishonored, let him be accursed." Such are the decrees of the Papal church upon this subject; and that, in its official documents, it deals vastly more in curses than in blessings, and is ready to heap the most terrible anathemas upon those who will not swallow all their dogmas and superstitions, we shall have abundant

occasion to show. The fathers, so called, instead of manifesting the mild and persuasive spirit of their professed Master, seem, in their dealings with those who dissent from them, to be possessed with the passions of fiends. They rush upon them with a volley of curses, which threaten to annihilate every comfort that they possess in heaven or in earth. Let me give a single specimen, taken from Dr. Cumming's work on Romanism.

“Should a father in this audience have a daughter in a nunnery, whom he should attempt to rescue from the superstitious and polluting influences of such an institution, the following curse would be pronounced against him: ‘By the authority of the omnipotent God, and of St. Peter and St. Paul, his apostles, we firmly, and under threat of anathema, enjoin that no one carry off these virgins, &c. If any one shall have presumed to attempt this, may he be cursed in his house and out of his house; may he be cursed in the state (or city) and in the field; cursed in watching and cursed in sleeping; cursed in eating and drinking; cursed in walking and sitting: may his flesh and his bones be cursed, and from the sole of his foot to the crown of his head may he enjoy no health. May there light upon him the curse which the Lord sent in the law by Moses on the

sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous. May his portion and his heritage be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon Magus, and with Judas the traitor, and with those who said to God, 'Depart from us; we will not follow thy ways.' May eternal fire devour him with the devil and his angels, unless he make restitution, and come to amendment. So be it.'"

Such is the amiable, heaven-born, forgiving spirit of Popery!—a spirit that is the same to-day that it was a hundred years ago—that is the same in Boston and at Rome—the same in America as in Spain and Austria. It is the boast of the Romish church that it does not change, and that its doctrines and decrees are infallible, and of course its curses are infallible. And the men who utter these imprecations, the fathers, (Heaven deliver us from such a parentage!) profess to be the followers of the meek and holy Jesus. Over the head of a parent seeking to rescue a beloved daughter from the dangers and pollutions of a nunnery, they cause to be heard the thunder crash of this terrible, blasting anathema.

Not very long since, a young man, having by the study of the Bible become convinced that

Popery was not the religion there inculcated, renounced it, very much to the distress of his mother, who believed that no salvation could be found out of the pale of the Romish church. She accordingly requested two bishops to argue with him, which they did to no avail, until, weary of so fruitless a discussion, one of them, a man of commanding presence, slowly arose, and, lifting up his hand, said, impressively, "*It must be done,*" and forthwith hurled upon him a terrible anathema. Amid the long string of imprecations, "the curse of a widowed mother" was invoked upon him, when the youth burst into tears, but made no reply until the whole was finished, when he said, "While you were speaking, I could not but think, *is this the religion of Christ?* While your mouth was filled with cursing, I prayed that I might be enabled to fulfil the injunction, 'Bless them that curse you, pray for them that despitefully use you and persecute you, that *thus* ye may be the children of your Father in heaven.'"

This incident places in *true* contrast the spirit of Romanism with the spirit of Jesus.

But let us return to the mass, for dissenting from which we Protestants are pronounced accursed. It will be observed that there are two distinct points in this rite which should be considered separately — the changing of the bread

and wine into the body and blood of Christ, and the offering of a propitiatory sacrifice. As the authority for the first, the Papists rely upon the sixth chapter of the Gospel of John, particularly the 53d and 54th verses. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life." This language, the Popish fathers contend, must be taken literally; and upon it they found the doctrine of transubstantiation. But in their definition of *transubstantiation*, which includes the soul and divinity of Christ, they are the first to violate the literal import of Christ's words, for these refer simply to the body, the flesh and blood.

There is obviously no authority here for including the spiritual nature of the Savior. Besides, the bread to which Christ refers in this chapter is 'the bread which came down from heaven. And he says, "Not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." But did Christ's body, his flesh and blood, come down from heaven? What is to be done with the doctrine of the incarnation, and with the Virgin Mary, in this connection?

There are still other points that perplex a

Protestant, common-sense mind. You observe that Christ says that "except ye eat the flesh of the Son of man and *drink his blood*, ye have no life in you." But the wine which represents the blood is withheld from the laity, and drank only by the priest. In this way the people get only half a sacrament. How is this difficulty disposed of? O, very easily; the Catholic will tell us. The Council of Trent have attached to the article on transubstantiation the soothing and accommodating declaration, "I also confess that under either kind alone (the bread or wine) Christ is received whole and entire, and there is a true sacrament." A very convenient and satisfactory solution for ignorance and bigotry to receive, but not for those who are accustomed to give a reason for the faith that is in them! Nor is it likely that we should be driven from the field of debate by that short and comprehensive argument employed by our opponents, "Let him be accursed." Such a sort of finality may be agreeable to others, but it does not exactly suit American ideas of free discussion and independent belief.

But how does it happen that the *learned* fathers should have overlooked the 63d verse of this chapter, in which Christ distinctly explains the import of his own words? He says, "It is the spirit that quickeneth; the flesh prof-

iteth nothing; the words that I speak, they are spirit and they are life." Can any thing be plainer? Is it not obvious that Christ uses the bread and wine, simply, as signs or symbols of his body and blood, and that spiritual nourishment is to be derived from spiritual communion with him, from his words, his teachings, and his holy doctrines? Is it not clear that the strong language which he uses is purely figurative, and is in accordance with the Oriental style of speaking, when the aim is to render the idea or command emphatic and impressive?

And what shall we say of the influence of such a dogma as transubstantiation upon the mind and conscience of the victim who is forced to embrace it? How disastrous must be the effects of such a draft upon the credulity of the human intellect! We do not wonder that the road is so short from such a superstition to infidelity. We do not wonder that whole nations, where the triumphs of Romanism have been the most complete, have swung from such absurdities into the grossest atheism. We do not wonder that Luther, on his first visit to Rome, found even the highest ecclesiastics infidels at heart, and ready to ridicule the vital principles of their faith.

But supposing that the principle of literal interpretation be applied to the words of Christ

when he says of the bread, "This is my body," then it is fair and right that it be applied to other passages of a similar character. For example, Christ says, "This cup *is the New Testament* in my blood." Taken literally, the cup is really transformed into a New Testament. Christ also says, "I am the door," "I am the vine," "I am the way," that is, at one time he is a door, at another a true and real vine, and at another a way. So in other passages the same form of expression occurs. "The seven ears of corn are seven years;" "the seven candlesticks are seven churches," &c. We see at once into what absurdities we are led by the application of this principle of interpretation to such passages. Other arguments might be adduced from the Scriptures, which show that there is not the shadow of a foundation for the dogma of transubstantiation. Indeed, there are passages which directly oppose it. Christ himself, after he had consecrated the elements, speaks of the wine as the fruit of the vine in the words, "I will not drink henceforth of *the fruit of the vine*, until that day when I drink it new with you, in my Father's kingdom." Christ, also, in instituting the supper, said to the disciples, "Do this in remembrance of me." Now, we remember that which is past or absent, and not what is present; and all Christ's instructions

show that the idea of his bodily presence in the bread and wine was utterly foreign from his mind.

The other feature of the mass, which consists of offering the wafer to God as a propitiatory sacrifice for sin, our limits will not allow us to dwell upon; neither is it necessary. For the reader of the Bible knows that a full and sufficient atonement has been made by Christ on Calvary, and all the mummeries of designing men can neither add to nor detract from that great atonement. We are distinctly informed that "without the shedding of blood there is no remission;" that "Christ was *once* offered to bear the sins of many;" also, "we are sanctified through the offering of the body of Jesus Christ *once for all*." Thus we might go through the New Testament, and on every page find arguments against this absurdity. The whole Bible is against it. Reason is against it. The common sense of this nineteenth century is against it.

The light upon the subject of the atonement comes to us clear, direct, and full of splendor from the eternal throne. A free and complete salvation is offered to all who will exercise repentance and faith.

III.

PRINCIPLES OF POPERY, CONTINUED.

"THEN SHALL THAT WICKED BE REVEALED, EVEN HIM WHOSE COMING IS AFTER THE WORKING OF SATAN, WITH ALL POWER, AND SIGNS, AND LYING WONDERS."—2 *Thess.* ii. 8, 9.

IN our last lecture we examined several articles of the Roman Catholic creed, and showed their inconsistency with the dictates of reason and the teachings of the Holy Scriptures. We proceed to notice other doctrines of this creed; and we invite to the discussion of these articles your earnest attention, because they constitute the basis, or rather, I would say, the very essence and substance of the Papal church. When we examine any system of science, government, or religion, through its acknowledged and established principles, through the doctrines which its advocates, after diligent study and protracted debate, have fixed upon and published to the world, we cannot be charged with unfairness, or with bringing false accusations against the system. If the principles or doctrines are founded in truth, if their influence is beneficial

upon society, then the discussion of them will add to their stability and power. If, on the other hand, they are false and pernicious in their influence, then they ought to be exposed, and their power for evil destroyed. And the rights that we claim for ourselves we readily concede to our opponents. We would have the advocates of Romanism discuss, fairly and openly, the creed and principles of the Protestant faith. We would have them examine these principles in the light of reason and of the Scriptures; study their influence upon society, upon morality, education, industry, commerce, the arts, social happiness, and national prosperity. We have nothing that we would hide from the gaze of the world. We have no secret ecclesiastical assemblies, no inquisitorial halls, no convents barred with iron against the intrusion of the world. We invite discussion and investigation. We have consecrated this American soil to freedom—to freedom in religion, in politics, in thought, and opinion. If the Chinese who are landing upon our western shores, and are building their pagodas in California, choose to discuss the merits of heathenism, and can show that Confucius was superior to Christ, and their system of religion is superior to Christianity, why, let them do so.

In our debate, however, with the Romanist, we are a little fastidious as to the kind of weapons to be employed. We prefer reason to denunciation — sound logic to a sophistry suited only to the ignorant and bigoted — convincing arguments to the terrible anathemas in which his church so freely deals, and the spirit of the gospel, to those fearful curses that blast and scath the very language that imbodies them.

But to proceed with our work. The next article of the Romish creed is as follows: "I firmly believe that there is a purgatory, and that the souls imprisoned there are helped by the suffrages of the faithful." This doctrine was discussed by the Council of Trent, towards the close of its sessions, and the result was imbodied in this decree. The bishops were instructed to see to it that this "wholesome doctrine of purgatory, delivered by venerable fathers and holy councils, should be believed and held by Christ's faithful, and every where taught and preached." It was also gravely declared, that the prayers of the faithful, and the sacrifices of the mass, were of great service to those who were detained in purgatory.

According to the Roman Catholic belief, there is in the future world, besides a heaven and a hell, a middle state, or place, where departed souls make expiation for venial sins,

and are purified, preparatory to entering upon the joys of heaven. Those who die guilty of what are termed *mortal* sins are doomed to eternal punishment, while those who die guiltless of either kind of sin are immediately admitted to the glories of heaven.

While the Popish fathers are agreed as to the existence of a place called purgatory, they make sad work with fixing its locality, and defining the nature and degree of its punishments. Some divest it of all material locality, and say that it is a spiritual residence for departed souls; others declare that it is in the bowels of the earth; others that it is in the air; others that it is in the vicinity of hell; and others that it is identical with the abodes of the lost. Even infallible councils and infallible popes have been unable to decide this question. Many of the opinions which have been advanced respecting it are too ridiculous even to be recited. His infallibility Gregory the Great, believing the place of punishment to be in the centre of the earth, considered the volcanic eruptions of *Ætna*, *Vesuvius*, and *Hecla* as flames bursting from the fiery abodes of the guilty.

In regard to the nature of the punishment in purgatory, there is as great a variety of opinions as in reference to its locality. The Council of

Florence endeavored to fix upon fire as the instrument of punishment. Others have enlisted the aid of frosts, ice, and violent tempests. Some writers describe the unhappy victims as hurried from one extreme of suffering to another — from scorching flames to the most intense frosts.

As for the authority, human or divine, for such a place as purgatory, the holy and learned fathers afford us very little that is satisfactory to a Protestant mind. In the first place, even the name of purgatory is not to be found in the Scriptures. Nor is there any mention made of the punishment which is ascribed to it. Certain passages are twisted and tortured out of their legitimate meaning to favor it, but the ingenuity of man is very severely taxed to obtain from this source even the shadow of an argument. "The body," says one, "of an unhappy heretic was never more unmercifully mangled and disjointed in a Spanish Inquisition, with the design of forcing confession, than the book of divine revelation is tortured, with the intention of compelling it to patronize purgatory." But the labors of the holy inquisitors and zealous tormentors have been in vain.

Many distinguished theologians have frankly acknowledged that there is no scriptural evi-

dence for this doctrine. One declares that "purgatorial punishment is a matter of human opinion, which can be proved neither from Scripture, fathers, nor councils." Another says, that "the belief of this intermediate place was unknown to the apostles and original Christians."

But multitudes profess to found this doctrine upon scriptural authority. The following pathetic words of Job, we are informed, are used as the motto of purgatorial societies: "Have pity upon me, have pity upon me, O ye my friends! for the hand of God hath touched me." But it is an unfortunate circumstance for the advocates of this doctrine, that the patriarch uttered this lamentation while he was on the earth, and not in purgatory. Yet ignorant Papists believe that Job was in purgatory when he uttered these words. So much for understanding the Scriptures according to the "teachings of the holy mother church, and the unanimous consent of the fathers."

Another passage, which is relied upon, is the expression of Christ, in his sermon on the mount, that the debtor in a prison shall not come out thence till he has "paid the uttermost farthing." But it is obvious to every candid reader, that this is simply a metaphor drawn from a legal transaction, and can have no ref-

erence whatever to purgatory. If the metaphors and images used by Christ and his apostles are to be taken as the basis of fundamental doctrines of faith, we may draw from the Bible the greatest errors and absurdities.

Another argument in favor of purgatory is drawn from the declaration of Christ, that the sin of blasphemy against the Holy Ghost shall not be forgiven in this world, nor in the next. From this passage the inference is drawn that some sins are forgiven in the next world. But according to the Romanist, purgatory is a place for punishment, not for forgiveness. Only those are sent there who have been guilty of trivial sins, and they are there to make a full expiation for their transgressions. Besides, the fact that one sin is unpardonable in a future state does not prove that other sins are pardonable. If it is certain that I shall be drowned in crossing the Atlantic, this is not proof that others who accompany me will be saved. The conclusion is not contained in the premise.

It should also be observed that the original Greek word translated *world* signifies also duration, time, age, an indefinite period. And the idea intended to be conveyed is that expressed by St. Mark—"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The passage in the First Epistle of Peter, wherein it is said that Christ "went and preached unto the spirits in prison," is cited as a very strong and convincing argument in favor of purgatory. But let us examine the whole passage; for as St. Peter was the first pope of Rome, (without, however, the least evidence that he was ever in Rome at all,) his authority on this point should have weight! After speaking of the death of Christ, he adds, "But quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." Now, the Romanist contends that this prison was purgatory, and that Christ, after his crucifixion, went and preached to the spirits detained there. But the very obscurity and difficulties connected with the passage, should exclude it from a place among the proof texts of any article of faith. Christ, when on the cross, said to the penitent thief, "This day shalt thou be with me in paradise." But is paradise a prison filled with guilty sinners?

You will notice that in the Scripture quoted, the reference is to those who were disobedient in the time of Noah; and we are distinctly in-

formed in the first chapter of this epistle, that the spirit which animated the ancient prophets was the Spirit of Christ. The meaning, therefore, is, that through this Spirit, imparted to his faithful servant Noah, he preached to the sinners before the flood, who are now lost spirits. The passage is thus paraphrased by Dr. Doddridge: "But quickened by the Spirit of God, even that Spirit, by the inspiration of which granted to Noah, * * * he preached to those notorious sinners who for their disobedience have since experienced the just severity of the divine vengeance, and are now in the condition of separate spirits, reserved, as it were in prison, to the severe punishment at the great day. I speak of those who were long since disobedient, when once the long suffering of God waited upon them in the days of the patriarch Noah, during one hundred and twenty years, while the ark was preparing." In this interpretation the most eminent Protestant commentators agree, and certainly it corresponds with the language and the context.

But, besides the absence of scriptural proofs, the doctrine of purgatory has not even the sanction of tradition. "None of the ancients," says Edgar, "for four hundred years after the Christian era, mention any such place as purgatory. Many of the fathers testify, in the

plainest language, against an intermediate state of expiation. Augustine, while he admits that there is a heaven and a hell, rejects the idea of a third place, as unknown to the church and foreign to the Sacred Scriptures. Ephraim and Epiphanius disclaim the belief in a middle state." A doctrine, therefore, that is sustained neither by Scripture nor tradition, must be traced to the superstition and avarice of the times that gave it birth. That it is profitable, if not to the souls of the departed, at least to the pockets of the priests, we are ready to allow. There are few decrees of the Council of Trent that yield a greater revenue, than, that the souls imprisoned in purgatory, are helped by the suffrages of the faithful.

The next article of the Roman Catholic creed is as follows: "I do likewise believe that the saints reigning together with Christ are to be worshipped and invoked, and that they do offer prayers unto God for us, and that their relics are to be had in veneration." Here we have a wide door opened for saint worship and the veneration of relics. The scriptural authority for this article, is about as clear and abundant, as that which sustains the other points which we have examined. Indeed, with the teachings of the Bible in regard to the duty of rendering worship to God only, I see not how such a

dogma could find a place in the creed of what is called a Christian church. That the fathers have not been unanimous in sustaining saint worship, appears from the fact that it was condemned in the Council of Constantinople, in 754, established by the second Council of Nice, in 787, and again condemned by the Frankfort Council, in 794. In proportion as superstition prevailed in the church, the influence of this practice increased or decreased. As late, however, as the time of the sessions of the Council of Trent, we find saint worship in full force. This council solemnly enjoined upon all bishops and teachers of religion to make it a chief point, not indeed to preach Christ and him crucified, — not to discourse from the texts, “Thou shalt worship the Lord thy God, and him only shalt thou serve;” “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or in the earth beneath:” no; the holy synod gives no such commands, but this is their language: the bishops are “diligently to instruct the faithful, concerning the intercession and the invocation of saints, the honor of relics, and the lawful use of images; teaching them that the saints reigning together with Christ, offer to God their prayers for men.”

But you may ask, Suppose one, having obtained access to a Bible, and having read such passages as I have quoted, should dissent from this doctrine, and refuse to worship and pray to finite beings; what is to be done with him? Is he met with proofs, persuasion, and convincing arguments by the fathers of the holy Catholic church? I would reply, that he is met with one very short, and, to the church, convenient argument. It is in these words: "But they who deny that the saints² are to be invoked, or who assert either that they do not pray for men, or that the invoking them that they may pray for us is idolatry, or that it is contrary to the honor of God, are to be accursed." They are not to be convinced, nor persuaded, nor prayed for, but simply *accursed*.

It is true that the Romish fathers make a distinction between the worship rendered to God, and that to be rendered to the Virgin Mary and to the saints. But if you will read the titles which are conferred upon the Virgin Mary, and the prayers which are offered up to her and to the saints, you can judge how far this worship is removed from the grossest idolatry.

In a book entitled the "Garden of the Soul, a Manual of Fervent Prayers, Pious Reflections, and Solid Instructions" for Papists, I

find, in a single petition, no less than forty-five different titles given to the Virgin Mary.

The following is a portion of the prayer to be offered by the suppliant while kneeling before an image of the Virgin:—

“We fly to thy patronage, O Holy Mother of God! Despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin! Holy Mary, Holy Mother of God, Holy Virgin of virgins, Mother of Christ, Mother of divine grace, Mother of our Creator, Mirror of Justice, Seat of Wisdom, House of God, Ark of the Covenant, Gate of Heaven, Morning Star, Refuge of Sinners, &c., &c., pray for us.”

In another volume, which is very popular in the Catholic church, may be found the following prayers:—

“Queen of heaven and of earth! Mother of God! my sovereign mistress! I present myself before you, as a poor mendicant before a mighty queen. From the height of your throne, deign to cast your eyes upon a miserable sinner, and lose not sight of him till you render him truly holy. O illustrious Virgin! you are the queen of the universe, and consequently mine. I desire to consecrate myself more particularly to thy service; dispose of me according to your good pleasure.”

Again: "Blessed Virgin, who through your double quality of queen and mother, dispense your favors with such munificence and love! I, who am so poor in merit and virtue, and greatly indebted to the divine justice, humbly recommend myself to you. You, O Mary, have the keys of divine mercy; draw on thine inexhaustible treasure, and dispense its riches to this poor sinner in proportion to his immense wants."

In a devotional book entitled, the "Sacred Heart," we read the following exhortation: "Come, poor and hardened sinners, how great soever your crimes may be, come and behold. Mary stretches out her hand to receive you. Though insensible to the great concern of your salvation, though unfortunately proof against the most engaging invitations and inspirations of the Holy Ghost, fling yourselves at the feet of Mary, this powerful advocate. Her heart is all love, all tenderness." Thus we see that greater efficacy in securing the conversion of men, is attributed to the Virgin Mary, than to the Holy Spirit.

But the most remarkable specimen of Roman Catholic idolatry, says Dr. Cumming, is that furnished in a work called the "Psalter of the blessed Bonaventura," the author being a distinguished saint in the Roman Catholic cal-

endar. On St. Bonaventura day, the faithful, so called, offer up the following prayer: "O Lord, who didst give blessed Bonaventura to thy people for a minister of eternal salvation, grant that he who was the instructor of our life here on earth, may become our intercessor in heaven." Of course, the teachings of such a saint must be very valuable. Listen, then, to some extracts from his extraordinary book. It commences thus: "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest." The nineteenth Psalm reads thus: "The heavens declare the glory of the Virgin, and the firmament showeth forth her handy work." Even the one hundred and tenth Psalm, which so directly refers to the Son of God, does not escape the corrupting pen of this sainted divine. In his version it is thus: "The Lord said unto Mary, Stand thou at my right hand, until I have made thine enemies thy footstool."

There is also in the same work a most blasphemous perversion of a sublime passage of the liturgy of the ancient church. Instead of the words, "We praise thee, O God; we acknowledge thee to be the Lord," the sainted divine teaches the people thus: "We praise thee, O Mary; we acknowledge thee to be a virgin. All the earth doth worship thee. To thee an-

gels and archangels, to thee thrones and principalities, cherubim and seraphim, continually cry, Holy, holy, holy art thou, O Mary, mother of God!" Can language be conceived more revolting to a pious heart?

But you may ask, Why does the Papist himself tolerate such idolatry, when every page of the Bible so plainly condemns it? I answer by asking, How does he know that the Bible condemns it? The Bible to the millions of Romanists in Europe is a sealed book. But I am told that they have their catechisms, which contain scriptural truth. It is true they have, and I will give a short extract from one called the "Abridgment of Christian Doctrine." * On page 119 is the question, "Is it lawful to honor the angels and the saints?" *Answer.* "Yes." *Question.* "How prove you that?" *Ans.* "By Revelation xix. 10. 'And I fell down, said he, to worship before the feet of the angel, which showed me these things.'" Observe that the answer stops here, leaving entirely out of view the emphatic reply of the angel, "See thou do it not; for I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God.*" Very properly is this work called *an abridgment* of Christian doctrine.

* See Dr. Cumming's work, page 314.

The advocates of this doctrine pretend to find support for it in the Scriptures ; but it is only by misrepresenting the words of inspiration, and mutilating passages of the Bible, that even the show of authority for it is obtained. These zealous and learned Romanists entirely overlook such passages as the following, which teach directly the opposite doctrine : “ There is one God, and one mediator between God and man, the man Christ Jesus.” “ For through him we both have access by one spirit unto the Father.” “ Jesus saith unto him, I am the way, and the truth, and the life ; no man cometh unto the Father but by me,” — not by saints, nor by angels, but “by me.” Can any thing be plainer than this language ? Yet throughout Catholic Europe we find worship rendered to the Virgin and to saints. During the service of the mass, the priest frequently refers to them, as in the prayer, “ Deliver us, we pray thee, O Lord, from all evils, past, present, and to come, and the blessed and glorious Mary, mother of God, with thy blessed apostles, Peter, and Paul, and Andrew, and all saints interceding.”

So prevalent is this idolatry in Italy that, Gavazzi tells us, the nation “is called the nation of the Virgin, and of the Virgin’s prodigality. At every step [he says] we stumble

against an altar dedicated to the Virgin, a church consecrated to her worship, and every day we hear of prodigies wrought by her. In Rome more than seventy of her images open and shut their eyes; in Ancona her image winked before many hundred thousand spectators, and for many months."

How wonderful! How extremely edifying and improving to hundreds of thousands of spectators, to stand and see an image wink! What an exalted privilege! to say nothing of the machinery behind the picture worked by infallible priests — by the illustrious successors of the apostles. But, what is still more remarkable, one of her images in Rome shed tears in great profusion, and another at Lucca, "with maternal fondness, moved the infant Jesus from one side to another, to save him from a stone cast at him by an impious hand, and received it on her own face, which still retains the trace of the blow." In Italy there are many original portraits painted by St. Luke, who never was a painter. In Geneva, Florence, Naples, Palermo, Messina, and in almost every town, there are sanctuaries, shrines, and relics of the Madonna, the blessed mother of God.

The expenses of this idolatry are enormous. While the gospel of Jesus Christ is furnished

without money and without price, the worship of the Virgin, and the other rites of the Papacy, impoverish the people. "Her altars and temples are extremely rich, abounding in gold, silver, diamonds, mosaics, carvings, laces, and embroideries—all wrung from the sweat and blood of the people. The revenues of her house of Loretto alone amount to eighty thousand dollars. All her festivals cost the people dearly. Her shrines and sanctuaries every where, but especially at Oropa, Genoa, Turin, Florence, Leghorn, Naples, &c., are exorbitantly rich, and are maintained at a vast expenditure, wrung from the wretched people in minute sums. The people are plundered to support this superstition. They starve, while the wealth extorted from them, exceeds the united wealth of all the monarchs of Europe. These vast sums, applied to commerce, would make the prosperity of Italy, the safety of all Italians; but they are robbed from the community, and set apart for dumb, idle, idolatrous show, to inflate the pride of Jesuits and priests, to lead foreigners to visit, marvel at, and pay a tribute to, the shrines of the blessed Virgin Mary."

This idolatrous worship is also made use of to strengthen the chains of despotism. Pope Pius IX. attributes his restoration to the throne, and the defeat of the Italian patriots, to the

agency of the Virgin Mary; although it should be remembered that the Virgin was assisted in this work by four foreign armies! As proof, however, of the correctness of the pope's view of the matter, we are informed that the miraculous Virgin at Rimini, pleased with his restoration to the throne, for many months opened her eyes in the presence of the people. His infallibility, in return, in order to confirm the miracle in the eyes of the deluded people, and to show his gratitude, presented, notwithstanding his poverty, to the Virgin, a crown of gold.

There is scarcely a scene in the history of Italy, more melancholy, than that connected with this instance of superstition. After ages of oppression, suffering, and galling tyranny, the people had succeeded in breaking the iron framework of despotism, that had so long crushed them. The pope had been compelled to flee from Rome. His sceptre appeared to be broken. Hope had dawned upon the nation, and the people breathed an air of freedom. But suddenly a vast crowd is seen approaching the city. The music of foreign drums and trumpets is heard. Foreign bayonets are seen flashing in the distance. The tyrant is being borne back to his throne by the steel-clad hosts of despotic Europe. A strange position for the the vicar of Christ, for the representative of the

meek and lowly Jesus! Not in every particular like Christ's triumphal entry into Jerusalem is this scene! The feelings and purposes of the heroes differ as widely as heaven and hell. Instead of blessings, the monster comes with the most terrible curses and anathemas for the people. Instead of flowers and branches strewed along the way, the road is covered with the mangled forms of the dead. Instead of the shout, Hosanna to the Son of David, the awful cry of despair ascends from the doomed victims of Papal wrath. Rivers of blood flow. Twenty thousand noble Italian patriots are driven into exile or chained in gloomy dungeons. And to crown the infamous and bloody tragedy, the sanction of Heaven is claimed for the triumph, and the proof is furnished by the winking Virgin. Thus superstition and despotism join hand in hand. Thus, these Christian idolators deal with those who would escape from their grasp, and worship the only living and true God.

In the article of the creed which we have quoted, the veneration of relics is also enjoined upon the faithful. This feature of the Papacy is also a source of great superstition to the people, and great profit to the priests. The affection with which we regard the mementoes

of departed friends is by the Romish church perverted, and made the basis of one of the most stupendous systems of fraud and imposture that ever disgraced human society. The extent to which this superstition is carried is perfectly astounding. While the pagans were content to worship the sun, moon, stars, birds, and beasts, the Papist explores dark and gloomy cemeteries, invades the sanctity of the grave, ransacks the very regions of death and corruption, and with decayed bones, bits of wood and clothing, decorates the altars of religion. The relics connected with Christ—the cross, the spear, the sponge, the nails, and the crown of thorns—are innumerable. Also those connected with the Virgin Mary it would weary you to enumerate.

In the little chapel that contains the celebrated staircase, which thousands ascend upon their knees, there is a picture of the Savior, by Luke—also a feather from the wing of the archangel, which he dropped on the salutation of Mary—a bottle of the tears which Christ shed at the grave of Lazarus—the cord which bound the Savior when he was scourged—and numerous other relics. The Church of Santa Croce is famous for its relics. A distinguished writer says that near the chancel are two catalogues, hung up for the perusal of all. One is

a detail of the indulgences granted to all who there worship, and the other is a list of its sacred relics. I will quote a portion of them : —

“ Three pieces of the true cross, deposited by Constantine, and kept in a case of gold and jewels.

“ The title placed over the cross, with the writing in Hebrew, Greek, and Latin.

“ One of the most holy nails by which our Lord was crucified.

“ Two thorns from the crown of our Lord.

“ The transverse beam of the cross of the penitent thief.

“ One of the pieces of money supposed to have been given for the betrayal of Christ.

“ The cord by which our Lord was bound to the cross.

“ A large piece of the coat of Christ.

“ Some of the clothing of St. John the Baptist.

“ Portions of the arms of St. Peter and St. Paul.

“ A piece of the sepulchre of Christ.

“ Some of the manna which fell in the wilderness.

“ A piece of Mount Calvary.

“ Some relics of eleven prophets.

“ A part of the head of John the Baptist.

“ A tooth of St. Peter,” &c.

Then follows a list of some bones of one hundred and one apostles, prophets, martyrs, widows, and virgins, and the whole closes up with "a hundred and thirty-seven cases of other relics of saints, both male and female, whose names antiquity has not distinguished."

Thus richly is this one church endowed with holy relics. On certain occasions they are exhibited by venerable cardinals and bishops, for the adoration and worship of the people.

"In St. Peter's they show you the very pillar against which Jesus leaned in the temple at Jerusalem — portions of the cross — the head of St. Andrew. In St. John Lateran is the table at which the Lord's supper was instituted. At St. Pietre di Vinculo they show you the chain that bound Peter, and which was miraculously broken by the angel! Filings from this chain have been sold at exorbitant prices, to be set in rings and breastpins by the faithful."

But I will not weary you, with the recital of the evidences of the gross ignorance and superstition of the people, and the wickedness of the priests who thus delude them. It is most painful to reflect upon the fact, that one hundred and fifty millions of the human family are under the dominion of such superstitions. And those whose office and solemn duty it is to enlighten, and elevate, and save these millions

are employing all their energies to keep them in darkness, perpetuate these delusions, and prevent a single ray of gospel light from entering their minds. Instead of exhibiting the doctrines of the glorious gospel of the blessed God, — instead of stimulating the people to a life of virtue and holiness, by a presentation of the glories of heaven, — the pope, cardinals, and bishops bring forth, with great pomp, these bits of dry bones, ragged coats, rotten wood, and compel the people to bow down and worship them. And this they call the religion of the Lord Jesus Christ! This, forsooth, is the only way of salvation! And if one of these poor devotees is found reading his Bible, — is found searching the Scriptures according to the divine command, — he is anathematized or cast into prison. He must bow down to these gatherings from old graveyards and cemeteries, or he is pronounced accursed.

But you may ask, What can be the motive for perpetuating such gross superstitions? Avaricious priests and monks can answer this question. These relics have a great mercantile value in the Papal markets. They yield immense revenues. Multitudes are attracted to their shrines, and pay largely for a sight of the relics. Even Protestants pay thousands of dollars, annually, and then laugh at the supersti-

tion of those whose credulity is so completely imposed upon.

When relics are needed for new churches in this country, they are ordered from Rome; and it is a remarkable feature of this trade, that however numerous the orders are from every part of the world, the supply is always equal to the demand. Whether they are multiplied miraculously, or not, we are not informed.

IV.

ANTAGONISM BETWEEN POPERY AND CIVIL FREEDOM.

“SHALL THE THRONE OF INIQUITY HAVE FELLOWSHIP WITH
THEE, WHICH FRAMETH MISCHIEF BY A LAW,” — *Psalm xciv.*
20.

I PROPOSE, in this lecture, to discuss the bearing of Popery upon freedom, and social and national happiness.

That we may not be charged with bringing against the Romish church unfounded accusations, or with dealing with antiquated principles of government which have been abandoned or repudiated, we will quote the opinions which have recently been advanced by the advocates of Romanism in America. And it should be observed, that whatever is said against religious freedom, bears with equal force against civil freedom, for the two are inseparably connected. One cannot exist without the other.

Hear, then, the language used by the “Shepherd of the Valley,” November 23, 1851:
“The church is of necessity intolerant. Heresy

she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe."

Another authority, high in the church, has said, "That popes and general councils have passed the most bloody and persecuting laws against all whom they were pleased to denominate as heretics, is now generally conceded by intelligent defenders of the Catholic faith, and it is maintained, as we have seen, that if they should ever obtain a decided numerical majority in this country, they will be bound by the very nature of their religion to act on the same principles, and consequently religious liberty will thus be at an end. '*So our enemies say. So say we.*'"

Listen to the words of Brownson's Review, which is the acknowledged organ of Romanism in this country, and is indorsed by nearly the whole Roman Catholic hierarchy in the United States. Indeed, Mr. Brownson has asserted that he writes nothing without the sanction of his bishop. On the subject of the pope's authority, he says, in his Review for 1854, page 57, "We believe in the direct temporal authority of the pope, as vicar of Jesus Christ

on earth." "The church (in the person of the pope) bears, by divine right, both swords (temporal and spiritual.) The temporal sovereign holds it, [that is, the temporal sword,] *to be exercised under her directions.*"

And what, you may ask, is the authority of the pope, according to the admissions of the Romish church? The question is answered by the Council of Trent, in the following language: "Sitting in the chair in which Peter, the prince of the apostles, sat to the close of his life, the church recognizes in his person the most *exalted degrees of dignity, and the full amplitude of jurisdiction — a dignity and jurisdiction not based on synodal, or other human constitutions, but emanating from no less authority than God himself.*"

Here we see the most absolute despotism conferred upon the head of the Papal church, and conferred in the name of Almighty God. Powers the most unlimited, in civil, social, and religious matters, are committed to him, and all the forces and influences at the command of the church are employed to sustain his supreme authority.

The sentiments of Brownson, with regard to the constitution of the United States, are thus responded to by one who signs himself *Apostolicus*: "I say with Brownson, that if the

.

church should declare *that the constitution, and the very existence* of this or any other country, should be *extinguished*, it is a solemn ordinance of God himself, and *every good Catholic would be bound*, under the penalty of the terrible punishment pronounced against the disobedient, *to obey.*"

Bishop O'Conner, of Pittsburg, says, "Religious liberty is only endured till the opposite can be established with safety to the Catholic world." The Bishop of St. Louis declares, "America will soon be Catholic, and then religious liberty will cease to exist."

Such are the sentiments which are openly proclaimed in free America, not by men who have been wronged, or who have suffered under our institutions, but by those who have access to all the advantages which the nation affords, and whose lives, property, and right of speech are protected by the very government which they so bitterly and wantonly assail.

We throw wide open the gates of our nation to the oppressed and suffering of all countries and languages ; we place at the feet of the millions who come to our shores all the social, civil, educational, and religious advantages which the toil of our fathers and the industry and enterprise of their descendants have secured ; and we are repaid by sentiments most insulting

to our national honor, by designs against our government of a most treasonable character, and by attempts to destroy that liberty which constitutes the attraction and glory of our land. And if we raise our voices in reply, if we presume to inquire into the nature and fruits of that system which boldly proclaims its antagonism to freedom and to the constitution of the United States, why, the Roman Catholic cries out that we are persecuting him, and that we had better look to our own affairs, and not meddle with others'. He would have, I presume, the millions of Protestants in America listen to the astounding quotations which I have made, in meek silence, and be the quiet and uninterested observers of the efforts that are being made to corrupt our government, destroy our free schools, and overthrow our liberties. He must indeed have an exalted view of our amiableness and meekness, to entertain such an idea. Certainly the past history of the American people, in their dealings with the foes of their liberties, does not warrant the Romanist in entertaining such an opinion. I hope that we are not deficient in the virtue of amiableness, nor slow, on all proper occasions, to exercise it; but that this is not the only virtue of the American people, I need not stop to prove. I believe that there is in this land such a thing as patriotism. I

believe that there is here a love of civil and religious liberty which Romish priests and political demagogues combined will find it exceedingly difficult to destroy. And the right to discuss every question, and examine every movement that touches our religious or national welfare, the American people will never relinquish.

The despotic character of Popery is developed, in the first place, *in the uniform and persevering efforts of its leaders to destroy liberty of thought.* The first object aimed at is, to break down the independence of the mind and enslave the conscience. The position is taken at the outset, that the whole machinery of the intellect, of the emotions, desires, and will, shall be worked and guided by the church; that a man shall think, reason, and believe, only as the church shall prescribe. Now, such an assumption of power is a direct attack upon the foundations of morality and human responsibility. The Almighty has conferred upon man reason, judgment, and conscience, that they may be exercised independently, in regard to questions of truth and duty. And to place the conscience in the power of another, — to require a man to confess his sins to a priest rather than to God, — is to remove the strong barriers of virtue, and open the floodgates of every form of abuse and

tyranny. Even allowing that the priests are as pure and holy as the angels of heaven, the influence of such a doctrine cannot be otherwise than most pernicious. But if the priest becomes corrupt, and abuses the immense power which he wields, we readily see how disastrous must be the consequences. The intimacy of the relation that subsists between him and the people, — the opportunity afforded at stated periods of knowing their secret thoughts and purposes, and suggesting, by inquiries or otherwise, evil principles, — give to him a power to undermine virtue and corrupt the conscience, that belongs to no other system. And the extent to which such a power has been exercised, it is most appalling to contemplate. From the confessional there have flowed influences that have poisoned thousands of hearts, blasted the noblest virtues, destroyed the peace of families, and corrupted every class in society. Children have been led to inform against parents, and parents against children. Secrets essential to domestic happiness have been extorted from members of families. Friend, under the influence of threats, or promises, or flatteries, has been made to testify against friend, and one citizen against another.

We are told that auricular confession is a religious institution; but even a superficial

examination of its workings shows that it is a mighty political engine. It is a most skilfully arranged machinery for sustaining tyrants, and keeping the people in absolute subjection. The idea that it originated in Christianity, or was sustained by Christ or the apostles, is too absurd to require a formal refutation. It is sufficient to condemn it just to state, that its first patron was Pope Innocent III., whose career of tyranny and usurpation surpassed even that of the cruel Gregory. This bloodthirsty tyrant saw the necessity of this instrument for the full accomplishment of his despotic purposes, and hence employed it. And we are free to declare, that where this system of auricular confession prevails, there can be no real religious or civil freedom. Just look at it for a moment. Here is a class of men, calling themselves priests, who hold supreme power over the consciences of the people; who stand in the place of God to them, receiving the confession of their sins, and granting them absolution. They have access to the most secret thoughts, motives, and desires of their victims. Their selfish purposes they can, in Papal countries, enforce, not only by the authority and power of the church, with the horrors of the Inquisition at its command, but by the strong arm of the civil government. Now, upon such a basis, how is it possible to

establish free institutions? Even if, in the heat of successful revolution, liberty is proclaimed throughout a Papal country, how long do the people continue to enjoy it? Let the history of the revolutions in Catholic France answer. Even with the glorious watchwords, "Liberty, equality, fraternity," we find that liberty soon yielding to the demands of an iron despotism, that equality lost in the arrogant assumptions of ecclesiastical and privileged classes, and fraternity swallowed up in a grasping selfishness, that knows no law but that which contributes to pride, lust, and avarice.

Besides the control gained over the mind and the conscience by the confessional, this institution works most disastrously upon the virtues and integrity of society, and thus unfits the people for sustaining republican institutions. The code of morals which has been adopted for the government of the confessional allows practices and immoralities that are utterly subversive of public integrity. Special prominence is given to the two principles, that a man may "do evil that good may come," and that "the end sanctifies the means." Under the shelter of these false maxims, the people have been encouraged to utter falsehoods, commit perjury, swear under mental reservations, and practise

deceit, whenever the interests of the Papacy could thereby be promoted. Under the same license the most atrocious acts have been committed, of which the gunpowder plot, so well known in English history, is an example. Revolutions, too, have often been extinguished, and the efforts of the noblest patriots thwarted, by means of the confessional. "We have," says a distinguished convert from Romanism, "in Italy three bulls of three different popes, Pius VII., Leo XII., and Gregory XVI., obliging all penitents to discover all among their relatives who are adherents to the liberal cause." Thus the names of all patriots are known to the authorities of the church, so that in Italy a control over one heart (generally a female one) implicates many others. Sisters betray their brothers, wives their husbands, and, what is horrible to relate, being against the law of nature, and only possible in the cruel system of Rome, mothers are obliged to accuse their own children! We have in Italy, not one; but hundreds of thousands of brothers, husbands, and sons, young men, condemned to the galleys, exile, and the scaffold, only in order that their sisters, wives, and mothers can receive sacramental absolution from the priests."

The most bloody wars against heretics, that is, believers in a pure and living gospel, have

been stimulated by promises of the pardon of sin. When that cruel monster, Pope Innocent III., offered the pardon of sin and the rewards of martyrdom to all who would enlist for the destruction of the Albigenses, half a million of *holy warriors*, consisting of bishops, soldiers, and private citizens, responded to the call, and entered with zeal into the war. Deluded with the idea that, if they fell in battle, they would at once be received to the honors and glories of heaven, they prosecuted the slaughter of these innocent Christians with the most relentless cruelty. At the storming of the city of Beziers, in 1209, all were put to the sword without regard to age, condition, sex, or even religion. "When the crusaders and Albigenses were so mixed that they could not be discriminated, Arnold, the Papal missionary, commanded the soldiery 'to kill all, and God would know his own.' Seven hundred were slain in the church," and the altars were drenched with blood. Some historians estimate that sixty thousand perished in this awful battle.

The beautiful province of Languedoc was swept by the devastating fire of these infuriated victims of Romish superstition and despotism. It is said that in a single day a hundred thousand Albigenses fell. Wherever the *holy warriors* went, the burning of villages and harvests,

the groans of the dying and the shrieks of the despairing, bore witness to their atrocity and cruelty. This war, with its accompanying calamities, lasted twenty years, and involved the destruction of hundreds of thousands of crusaders, as well as the slaughter of the vast multitudes, against whom the arms of the Papal church were directed.

Such is but one instance of the many furnished by history, of the effects of the principles under consideration. Let the doctrine be established, that one erring, sinful man can pardon the sins of another, can have unlimited control over the consciences of a people, and not only is freedom crushed, but the most atrocious and despotic measures may be carried out. And the bold announcement in the Catholic journals of America, that religious liberty must end here with the triumph of Popery, and that every Catholic will be solemnly bound to destroy the constitution of the United States if the church decrees it, should arouse us to a sense of our duties and responsibilities. Whether these astounding and treasonable threats are ever carried into execution or not, depends, in my view, upon the vigilance, patriotism, and Christian efforts of the Protestant community. If there is added to Papal aggression a general apathy on the part of the true followers of Christ, a disposition to quietly

yield to the encroachments upon our free school system, and to court the popular favor and votes of the Catholic population, then we have grounds for serious apprehensions. If, on the other hand, Protestants can be brought up to the standard of their duty, if patriotism can maintain the ascendancy over party politics, and the freedom of our school system be preserved, we have, with the blessing of God upon our efforts, nothing to fear.

But let us judge the tree by its fruits. Let us inquire what are the actual effects of Romanism upon civil freedom and national prosperity and happiness in those countries where it holds undisputed sway. Take, for example, Rome, the Holy City, so called — the seat of the pope — where the people have been for long ages under the moulding influence of the priests and bishops of the church — where no reformation has disturbed the public order and the established religious services, and what is the condition of the people? If there is a spot on the earth where, allowing the claims of the Papacy, we should look for the brightest virtues, purest morals, best government, and the choicest spiritual and temporal advantages, that spot is the city of Rome. But what are the facts in the case? Listen to the testimony of a distinguished divine, who was born in Ireland, of Ro-

man Catholic parents, and educated in the faith of the Papal church, and was led by reading the Bible to embrace the truth as it is in Jesus. This honest and impartial witness thus testifies : “ I have been to the Holy City ; I have seen its pope, cardinals, and priests. I sought there information as to its civil, social, and religious state ; and from personal examination, and from testimony received from the most credible witnesses, both natives and foreign residents, I am prepared to say that, from the extent of its population, there is not a worse governed, less religious, a more immoral people in Christendom. And, tried by its priests, where there are no obstacles to prevent its natural results, Romanism should be the abhorrence of all flesh.

“ There is no personal liberty in Rome. Since the return of the pope from Naples to the Vatican, the reins of despotism have been tightened by a powerful hand. The patriots that could escape have fled ; and you find them in Genoa, Turin, Geneva, France, and Britain, homeless, yet hopeful exiles, strong in faith that the sun of liberty will yet rise, even over Rome. The suspected are in prison, and the prisons are crowded. Spies, by day and by night, surround those who show any lack of confidence in the priests. While I was there, the plan was completed of dividing the city into

small sections of about twenty families each, and of placing a priest over each of these sections; nominally to look after their religious wants, but really to act as the spies of the government."

The writer then proceeds to cite some instances illustrative of the extent to which the oppressive measures of the government are carried. "A young Roman, a few years since, went to Sardinia, where he married. Business failed him, and he returned to Rome to seek employment, leaving his wife and children behind him. He entered the employment of a person who in the revolution took part against the government. Within the present year, that man wished to return to his family; and with the certificate of the magistrate of his district, and of the priest of his section, he presented himself to the head of the police, who, I learned, is a priest. But simply because he was recorded as having been in the employ of an enemy of the old government, instead of getting his passport, he was ordered to prison; and where imprisoned, none know but God and the priests."

"Take another instance of the glorious liberty with which Romanism would bless us. The government holds a monopoly in tobacco, and this monopoly it farms out to the highest bidder. The more tobacco used, the greater

the duties accruing, and the higher the church can sell the monopoly. Knowing this, and to curtail the revenues of the priests, those who bear no fervent love to them agreed to refrain from its use, and to induce their friends to do the same. One evening, a man named Peter Ercolo met a friend in a coffee room smoking a cigar, and persuaded him to smoke no more. There were several bystanders. Soon Ercolo was arrested, was tried before the Second Tribunal, and found guilty of the crime of persuading his friend to use no more cigars ; and for this crime a respectable man, between thirty and forty years of age, was torn from his family, and sentenced for twenty years to the galleys! And I read," adds the writer, "the sentence as placarded on the chief corners of the city of Rome, and as signed by Cardinal Antonelli."

The annoyances and vexations to which the people are subject from the police are absolutely intolerable. In our beloved country, we look up to this order of men with respect, because they dispense justice, protect the injured, and contribute to the peace and happiness of society. But in Italy, they are every where present, watching the people in all their movements, prying into secrets, searching papers, and throwing into prison every one who becomes in the least degree obnoxious to the commis-

sary of police. On this subject Gavazzi, in his lecture on the present state of Italy, says, "The police enter into our houses, our private rooms, our domestic cabinets. They inspect, judge, and condemn our thoughts, looks, words, and acts. We have no free speech, no free meetings, no free press; nothing is free in Italy. If we only have an aspiration for the freedom of Italy, the police persecute it, stifle it.

"At Rome, sisters, wives, and mothers, for dropping some tears on the tombstones of brothers, husbands, or children, were flung into prison by Pius IX., 'Christ's vicar,' because to shed tears upon the graves of martyrs for Italian freedom is considered more than a crime — a treason! Our police is worse than the dreadful ear of Dionysius of Syracuse, who from the bottom of a well could hear every word spoken by his prisoners in their dungeons. We must suspect every one — friends, relatives, domestics; for any one of these may be an emissary of the police. To meet friends it is necessary to obtain a license; and in some parts of Italy, if more than three speak together in streets or coffee houses, the police interfere, as in an actual mob. If at a dinner party you have more than ten, this is a crime; and to avoid disturbances, you must solicit beforehand a permission for your dinner. In the Roman states, the

masters of houses were obliged to pay some government ruffians, who with sword and musket were introduced into the very room where the company were assembled during all the time of the party. These vexations and cruelties have now reached such a height, that when relatives, even brothers, desire to visit their dearest friends in exile, the police deny them passports, and instead grant them papers for their own exile. This," adds the illustrious exile, "is no life, but a continual death, a perpetual anguish; it is to be held in constant torture, between love of native country and the hell of our tyrants."

Such, then, is the civil liberty enjoyed in the "Holy City," the metropolis of Christendom, the residence of godly cardinals and priests, the spot whence flow the temporal and spiritual blessings that fill the Papal world. Such is the care which the holy father, the pope, exercises over his dear children; and his watchful tenderness is still further displayed by the aid which he receives from Austrian swords and French bayonets, in administering the affairs of his paternal, Christian government! Nor is this all. Every confessor, bishop, and priest is a spy, to watch the people, and is ready to crush the least movement towards freedom in religion, politics, or social life.

Such, too, is the liberty with which the sixteen hundred priests, thirty-two bishops, and seven archbishops, in America, would bless our land ! They would exchange our admirable system of police for the iron, cold-blooded despotism that prevails in Italy ; our free discussion for a silence that is preserved at the point of the bayonet ; our liberty to worship God according to the dictates of our own consciences for idle forms and superstitious mummeries, enforced by the horrors of the Inquisition, and by curses that would shock any but a fiend to hear recited. For it should be remembered that these priests in America receive all their authority from these Roman tyrants. To them they are responsible ; to them they owe an allegiance which compels them to be the foes of American liberty. The moment they transfer their allegiance and affections to our government, the moment they imbibe the sentiments of American patriotism, and live and labor for the good of the country of their adoption, that moment they cease to be Roman Catholic priests ; and they are free to tell us, through their journals, that this is, in truth, their position. They tell us that they intend, when they get the power, to destroy American liberty and the United States constitution ; and I must say that we are much obliged to them for giving us, thus

early, this piece of information. With all their deceit and treachery they have been honest for once!

In studying the condition of Italy, I am unable to discover that any measures are adopted by the Romish church to promote the good of the people. All the laws of the government, the duties of the priesthood, the rites, forms, and even doctrines of the church, contribute to the despotism, or pride, or avarice, or licentiousness of the rulers. The government, instead of being a shield of protection, becomes, under the workings of Romanism, a vast machinery for crushing out the hopes, happiness, and very life of the people. The penitent is summoned to the confessional, not that his sins may be pardoned, but that he may furnish the means for strengthening the chains of his slavery. All the hopes, aspirations, desires, and fears of the human soul are seized, and perverted to some atrocious or tyrannical purpose. The confiding disposition and strong affections of the female heart are used as instruments for the accomplishment of the basest designs. Even the solemnity of the dying hour is invaded by the rapacity of the priesthood. Through the promises and threats of the confessor, who is usually left alone with the dying person, money and whole estates are extorted from the poor victim.

He is made to believe that his escape from purgatory, and his admission to^h heaven, depend upon his leaving his property to the church; and when this plan is not successful, the property is often secured by the perjury of a priest, or by some other illegal means. I might cite numerous cases in confirmation of this statement. The traveller from whom we have already quoted states the following instances: "A Roman of wealth married a lady of foreign birth, by whom he had a large family of children. After a life of affection and harmony, he died, leaving his property to his widow and children, by a will duly authenticated. Although regardless of the priests in health, he sent for one when dying; who confessed and anointed him, and fixed him off for purgatory or paradise. A few days after his death, that priest swore, before the tribunal having jurisdiction in such cases, that the dying man confessed to him a great sin; to atone for which he wished his entire property, contrary to his will, to go to the church. And on the oath of that priest, the will of the deceased was set aside, his property was turned into the treasury of the church, and his widow and children were turned out penniless on the world."

Another instance was that of "an old man of large possessions, who married a young and

beautiful lady, and died, leaving a son behind him, the heir of his possessions. Just on the eve of the child's majority, a suit was instituted to prevent his entering on his paternal possessions, on the ground of his illegitimacy; and the church gained the suit — the mother of the boy testifying to her own shame, and confessing that the father of the child was a crimson-capped cardinal."

Such are the workings of justice under a Roman Catholic government. Nor does this covetousness stop with the last breath of the dying man. It follows his soul into purgatory, and prosecutes a brisk trade upon the probabilities of the spirit's escaping the tortures of that imaginary prison. If the man dies wealthy, leaving enough to have a great many masses celebrated for his soul, his detention in these disagreeable regions is short, compared with that of the poor man from whom fortune has withheld its gifts. Now, there is reason in all things; and I say that, after the poor victim has been taxed, fleeced, and has lived through a long life with the terrors of the Inquisition, and curses, and exile, and death, before his eyes, and been true to all the superstitions of the Romish faith, his soul should be allowed to rest in peace. The solemnities of death and the tremendous realities of an immortal state are enough to

absorb the attention and anxieties of the dying man, without his being annoyed by a corrupt priest bargaining with him for the price to be paid for masses for his soul. It is certainly a refinement of avarice, it is a depth in human depravity which is not often reached, for a class of men in the name of religion to speculate upon the dead, and divide the profits of a business that has its locality in the infernal regions.

But we have further evidence of the miserable condition of the Roman states under the Papal government. Intelligent and Christian travellers assure us that even in Rome itself there is found no vital religion, no Sabbath, no stated preaching, no meetings for any Christian, humane, or benevolent purpose, no freedom of the press, or protection to one's rights.

The Sabbath is only distinguished from other days by greater gayety in the streets, more buying and selling, and larger crowds in the markets and places of public resort. If occasionally there is preaching, the truths of the gospel are not presented to the people, but the virtues of some saints or the piety and authority of the pope, or the wickedness of the reformers, are discoursed upon. The appointed feast days and festivals of the church are much more respected than the Christian Sabbath. Should a meeting be held for any humane or benevolent purpose,

it would be at once broken up. Gavazzi, for attempting once to preach a sermon in behalf of an infants' school, was compelled to abstain from preaching for twelve months.

The freedom of the press has no existence in the Roman states. If a man writes a book, and wishes to publish it, he must submit it to three revisions before he is allowed to print a single page. It must be first carefully reviewed by a priest appointed by the bishop, who is at liberty to expunge whatever he deems objectionable or dangerous to the state. Then the author must take it to the civil reviser, and allow him to alter, amend, or expunge, according as his ignorance, bigotry, or intolerance may suggest. Finally, it must be revised by an officer of the Inquisition; and after the manuscript has been tortured and mangled, and the language made to express just what the tyrants desire, the happy author is permitted to publish. Should he, however, alter a single word after these revisions, he is thrown into prison and fined a thousand francs.

In regard to public improvements and progress in the useful arts, the Roman states are perfectly dead. Conservatism reigns triumphant. The same habits and modes of life that existed centuries ago exist now. So afraid are the tyrants of any kind of light, that it is

only recently, and at the urgent demands of the French government, that gas has been introduced into Rome. For six years it was strenuously opposed. The godly fathers wished the outward darkness to correspond with the darkness of their doctrines and the gross darkness of their characters. The idea of walking through streets lighted with gas filled them with pious horror.

There is not a railroad in the Roman states, excepting one about fifteen miles in length, from Rome to Frascati. This was commenced several years ago, and has not yet been opened. It is called the "Great Central Railroad;" and I suppose that the pope fears the day when it shall be opened, as much as we should fear the small pox or yellow fever.

Such is the progressive spirit of the true, infallible church. Every thing that is new is feared as an innovation, that endangers the existing order of things. It is more to the taste of these reverend fathers to be concerned about relics, antiquated ruins, and tombstones, than to encourage any thing that relates to the comfort or prosperity of the people.

Did our limits allow, we might speak of the condition of Spain, Ireland, Mexico, and other Papal countries, as illustrating the influence of Romanism upon civil liberty and social prosper-

ity. In Spain the Papal authority has reigned triumphant for over three hundred years. There the reformation, with all its benign influences, was crushed; there the Inquisition was established, and its terrible machinery was worked without hinderance or opposition. Every thing was made to bow to the will of the supreme despot at Rome. No heresy, no preacher of God's truth, obstructed the progress of Papal principles; and what was the consequence? That once noble, enterprising, learned, high-spirited nation was stripped of every thing that contributed to its honor, power, and prosperity. The Inquisition was a vast infernal machine, placed in the very heart of the country. All intellectual and moral freedom was crushed; the love of philosophy and learning was extinguished; a race of noble heroes were converted into cringing slaves; bigotry took the place of liberality; cruelty and baseness supplanted courage; industry, commerce, and the arts perished. Spain, that once occupied a high rank among the European nations; whose sway extended over Italy, Germany, and the Netherlands; whose colonies were not surpassed by those of any other sovereignty, and whose gold and silver possessions were so immense,—has sadly fallen from her exalted position, and become the object of the world's contempt. At

this moment the people are suffering from poverty, ignorance, vice, and anarchy. The priesthood are corrupt and despised; infidelity has swept through all classes of society, and nothing can save the nation from the abyss towards which it is so rapidly tending but the gospel of Jesus Christ.

With the miserable condition of the Catholic population of Ireland, and with the debasement of Mexico and the Catholic nations of South America, you are more or less familiar. A son of Ireland thus writes respecting his native land: "There you find a warm-hearted, generous, impulsive people, and, as the world knows, capable of the highest improvement; and what is their state? Go to their holy wells and holy places, to their fairs, their villages, and their cabins; and what is their state? * * * The Papal population of Ireland are greater Papists than the pope himself, and are under more priestly influence than the people of Rome — far more; and what good has Popery done them or their island? The curse of Ireland has been, and is now, its Popery. Its lands are fertile, its climate is genial, its people are industrious; but the influence of the priest, like the breath of the sirocco, has blighted the land, has debased its people, has made them a byword in all the lands of their dispersion."

*

And it may be asked, What are the priests doing in this country for the moral welfare of their people? For example, in regard to the temperance cause—what have they done to deliver the victims of intemperance from the power of this vice? On this point the New York Tribune says, “We have looked to see them uttering some decided and forcible condemnation of that trade in ardent liquors whose horrible consequences no part of the clergy can have better opportunities of appreciating than themselves. We have hoped that they might be led to use the authority they have, especially among the Irish, for an end so beneficent and so necessary; particularly now that so much odium is excited against that class of our population, on account of their political subserviency and intemperate habits. It would seem that the Catholic priesthood ought to spare no effort that could tend to put their flocks, or at least so numerous a division of them, in another aspect before the community at large.

“This hope does not seem likely to be gratified. We hear of no movement among the Catholic hierarchy for the suppression of this deadly and crime-generating traffic. And yet there seems to be great occasion for an effort of that sort. We published, the other day, a statistical paper, showing that a great majority of

the murders committed in this state are by Irishmen, and those Irishmen drunk. But why were they drunk, when there is an archbishop and priesthood with such powers of moral and spiritual control among their flocks? Why is there not a reform? Why is there not a total abstinence association, in place of every rum hole kept by an Irish Catholic?

“These are not sectarian or untimely questions. They touch the vital roots of society. It is a fact that the highest crime — murder — increases. It is a fact that murders are due, ninety per cent., to drunkenness. It is a fact that of the drunken murderers a large proportion are Irishmen. It is a fact that these drunken, murdering Irishmen are nearly all Catholics.”

These inquiries ought to be answered; and until they are answered satisfactorily, we must hold these priests accountable for the most palpable neglect of their duty, and an utter disregard to the interests of morality.

V.

THE ORDER OF JESUITS.

"NOW, THE SPIRIT SPEAKETH EXPRESSLY, THAT IN THE LATTER TIMES SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS AND DOCTRINES OF DEVILS, SPEAKING LIES IN HYPOCRISY, HAVING THEIR CONSCIENCES SEARED WITH A HOT IRON." — 1 *Tim.* iv. 1, 2.

THE order of Jesuits arose at a most important crisis in the history of the Romish church. The vast superstructure of error, superstition, and despotism had received from the gathering army of reformers shocks which threatened its entire destruction. Bigotry and intolerance had gone so far, and heaped up so many absurdities and burdens, that the reason and common sense of Europe were giving way under the pressure. Priestly craft and domination were losing their hold upon the consciences of the people. The spirit of inquiry into the arrogant claims of popes and cardinals, and into the truth of the dogmas of the church, was every where springing up. Entire nations were swinging from their moorings, and bidding

farewell to Popish authority; were launching forth upon the broad ocean of freedom and truth. The northern countries of Europe were lost beyond the hope of recovery. Germany and Switzerland were fast adopting the principles of the reformation. Beneath the surface of France the fires were working with prodigious energy, and were breaking out in different parts of the kingdom. Even Spain and Italy felt the influence of the mighty movement which was going forward. Indeed, the whole system of Papal authority, venerable for its antiquity, associated with the stirring events of past ages, sustained by kings, councils, and armies, was weakened in every part, and in danger of being swept away before the conquering hosts of the reformed church.

At this crisis, Ignatius Loyola appeared at Rome, and laid at the feet of the pope his masterly agency for serving the church, and arresting the tide of evils which threatened its ruin. At first his plan met with little favor from the highest dignitaries of the Romish church. The cardinals were opposed to it on the ground that there were already too many religious orders in the church, and that the addition of another might be more burdensome than serviceable to their interests. But Paul III. perceived that Loyola and his companions

were just the men that the church needed, in the present critical state of her affairs. He had the sagacity to discern that they were ardently devoted to the interests of the Papacy; that they were men of decided purposes, of great endurance in the prosecution of difficult enterprises, of intellectual discipline, and accomplished in the learning of the times. They had already gained a wide reputation for zeal, self-denial, and laborious efforts. Accordingly, in October, 1540, a bull was issued which gave the order an existence, under the name of "the Society of Jesus." At first the number of its members was restricted to sixty; but three years later this restriction was entirely removed.

If the biographers of Loyola can be relied upon, his history was marked by great self-denial, severe hardships, ecstasies, visions, and a variety of experience suited to qualify him for his work. Contemporary with Luther, there were certain points of resemblance between the two heroes. Both were men of fixed determination and indomitable energy. Both repudiated a mere ascetic life, and craved activity. Both were trained in the school of adversity. Both brought to their work all their powers of body and mind. But in other respects, and especially in their aims, they occupied positions as wide asunder as the heavens

and the earth. Loyola clung to the Romish church, and depended for strength upon its rites and dogmas; Luther broke the chain that bound him to the man of sin, and depended for nourishment and power upon the sacred influences that come from above. The former represented the idea of absolutism; the latter that of freedom. Loyola threw himself at the feet of the pope, and acknowledged him master; Luther prostrated himself before God, and laid upon his altar the services of his life. Loyola bent his mighty energies to the work of checking the tide of the reformation, rolling back its waters, and restoring the ancient church to its former position of dignity and power; Luther, by all the force of his piety, learning, and iron resolution, strove to increase this tide and give to it a resistless energy.

In another respect, the two men greatly differ. In the character of Luther there is a unity, symmetry, and singleness of purpose that are at all times, and on all occasions, apparent. Whether he is in public or in private, before princes and august councils or in his closet, he is the same earnest, devoted, heroic servant of the Lord Jesus Christ.

But in Loyola two characters appear, bearing distinct marks and peculiarities; so that, in following his career, we seem to have the his-

tory of two persons before us. The facts in the case are thus summarily stated by an eloquent writer: "A Spanish gentleman of bold bearing, and who courts every chivalrous distinction, is grievously wounded and thrown upon his bed, where he endures weeks of anguish and months of languor. Spoiled for war and pleasure by the hurt he has received, and fired in a moment by a new ambition, he breaks from his home, and sets forward as a Christian fakir, to amaze the world by feats of wild humility. He undergoes mental paroxysms, sees visions, and exists thenceforward in a condition of intense emotion, resembling, in turns, the ecstasies of the upper and the agonies of the nether world. He dedicates himself, body and soul, to the service of the blessed Virgin—the queen of angels. He sets out on a preaching pilgrimage to convert the Mahometan world, and he contemns all prudence and common sense, in applying himself to an enterprise so immensely disproportioned to his abilities.

"But now this same devotee — this unmanageable enthusiast, as he seems, and whose cheeks are furrowed with perpetual streams of penitence and rapture — suddenly conceives, and brings into operation, a scheme of life and a polity, of which nothing more need be said, than that it has proved itself to be the most

firmly compacted, and the most efficient of any which the world has seen. A scheme so bold, as to the means of which it avails itself, and so refined in its modes of dealing with human nature, and so elaborate in its framework, and so far-reaching in its views and purposes, could not have sprung from any but a mind of extraordinary compass — a mind self-possessed and tranquil, delicate in its perceptions, sure in its intuitions, and capable of a wide comprehension of various objects. The framer of this spiritual polity, if he was not moved by, must have mastered, a boundless ambition, and must have known how to beseem himself a lamb, while planning nothing else than the subjugation of the world.

“If we cannot entirely reconcile these apparently conflicting characters, we must allow that the founder of the order of Jesuits was no dreamer or mere enthusiast, but possessed, in a most eminent degree, a knowledge of the principles of human nature, and of the springs of human action, a power of government, a faculty for enlisting powerful minds in his service, and an executive force for the accomplishment of difficult and arduous enterprises.”

The grand aim of Loyola was to obtain a complete domination over the minds of men, to control their thoughts, feelings, and conduct, and to centralize this power in one chief, whose

will should be law to the whole body. He sought to establish telegraphic communication with all classes of men and varieties of disposition, from the king upon his throne to the most obscure subject; from the wild enthusiast to the calm, cautious plodder; so that the general of the order, through these galvanic currents, extending from his office in every direction, could shape the destinies of the world. And, to an extent unprecedented in history, he succeeded. So rapid was the increase of his society, that, at his death, it numbered one thousand members; and in the year 1608, there were enrolled ten thousand five hundred and eighty-one members. "It continued," says one, "to advance in wealth and numbers, spreading itself over all parts of the habitable globe, supplying missionaries for the heathen, instructors for youth, confessors for kings and princes, mercantile associations for commerce, spies and informers for government, skillful mechanics, wily and determined statesmen, until, in the middle of the eighteenth century, it had reached the height of its power. It now stood, a vast tree, its trunk rooted in the Vatican, while its branches overshadowed the earth, and were entwined with all the interests of society. Every breeze that stirred them shook Europe to its basis, and threatened the very existence of her institutions."

Even the founder of the Jesuits, in his moments of most sanguine hopes and wildest expectations, could not have dreamed that his order would have attained such an eminence of power; that its elements would constitute the basis of a system so comprehensive, gigantic, and far-reaching in its influence and authority; that it would inspire princes and popes with dread, and upon so wide a field stifle the breath of freedom, and check the progress of truth, humanity, and civilization.

"We cannot but suppose," says one, "that its head was now and then struck with terror at the awful energy of the machinery which he essayed to guide, as the electrician will at times watch, with a solicitude approaching to dread, the slumbering power that he has so quietly accumulated, in the frail enginery by his side."

While Jesuitism sprang from the Romish church, and has devoted to her interests its mighty energies, yet it should not be confounded with Romanism. It commenced, and has maintained, a separate existence.

While it embraces all the principles of Popery that are at war with freedom and human progress, yet it has laws and aims peculiar to itself. In many respects it differs from other religious orders — from the Augustinians, Fran-

ciscans and Dominicans. It does not, like these, profess to promote individual piety and spiritualism. It seeks rather to govern men than to reform them. It acts upon the will rather than the affections. It is a vast machine for crushing and moulding into one form the varied powers of the human soul. It might exist as a system even after Romanism had perished. Indeed, it has been detached from the Romish church, and has been cast off as a power too full of danger for even an alliance with Popery.

In examining into the principles of Jesuitism, we find the most perfect military discipline running through all grades in the society. Loyola having been a soldier, and subject to the discipline of the camp, he carried the spirit into his association. The power of every officer over those who were under him was complete and despotic. Every member took the most solemn vow of prompt and implicit obedience to his superior. It mattered not what might be the nature of the command, or at what time in the day or night it was received, or whether it sent the member a short distance or to the remotest parts of the world; it was instantly obeyed. At the organization of the society, and afterwards at the installation of Loyola at Rome, in April, 1541, as the first general, the vows of poverty,

chastity, and obedience were taken by all the members.

Nor was this obedience confined simply to a rigid discharge of all prescribed duties. It related to the whole conduct at all times and under all circumstances — to the employment of every hour, and even to the thoughts and purposes of the mind. The Jesuit literally offered himself up, soul and body, to his superior, to be a passive instrument for the execution of his decrees. He was carried through a process of training that broke him down to the performance of the most servile, tedious, and self-denying offices. Loyola himself set an example of humility to the members, by performing in the kitchen and elsewhere menial duties. Indeed, both by example and precept, by the most rigid rules and exacting requisitions, he sought to infuse his spirit and will throughout every rank in his society. And his system, says a late historian, “developed human devotedness to its extremest capacity, and made of the most absolute obedience a lever, the incessant and ever-present activity of which must necessarily take the place of every other species of power.”

An order thus trained and disciplined could not fail to possess a mighty efficiency. Wherever it was brought to bear, whether upon the thrones of princes, or the interests of education,

or the institutions of society, or the principles of the reformation, it was certain to produce marked effects. Its blighting and tyrannical influence was as perceptible as the marks of a fearful conflagration, that has swept through a village or a densely-crowded city.

The Jesuit, in order to be entirely untrammelled in his movements, was exempt from many of the austerities and devotions which the church so rigidly requires of its ordinary members. If these austerities, fastings, and self-tortures were needed to fit him for his work, they were imposed with terrible exactness. But if they interfered in any way with the prompt fulfilment of his mission, they were strictly forbidden.

Through the confessional, also, the power of a superior over the members was greatly augmented. Each member was required to reveal to the confessor his most secret thoughts, not only upon spiritual themes, but upon every subject that entered the mind. Nothing was to be withheld, however secret, or however connected with the most private feelings and emotions.

Besides, says an able writer, "That escape from inspection might be impossible, that disguise might be precluded, and that the whole society might be fused into a common mass of coöperating and harmonious minds, each man was set as a spy over his fellow; every look

and smile, and even the lifting of the eyelids, was to be accounted for. Loneliness and individuality were impossible, or rather they were absorbed and overborne, by the force of an omnipotent and omnipresent organization. If one was sent on secret errands, or despatched upon a delicate or difficult service, he might lay aside the dress of the order, and assume any disguise, however unseemly.

“The Jesuit could perform priestly duties in any diocese or cure. He might, at any moment, take the place of any ecclesiastic to any man or woman. He could preach, confess, or absolve, whenever it might seem expedient. Even the highest and most awful function of the sovereign pontiff — that of granting dispensation from religious duties, from the most sacred moral obligations, and the plain commands of God — was delegated to the general, that conscience need interpose neither scruple nor delay to the execution of any measure, or to the prompt efficiency of the instrument in his hands.”

The system of the Jesuits is as thorough a despotism as could be framed. It is a sort of double despotism, acting with fearful power upon its own members within, and upon the world without. It seizes and holds within its iron grasp all the faculties of the intellect, and

the affections and powers of the soul. To the Jesuit, his system is his politics, his religion, his social life, his all. His freedom of will is taken from him and absorbed by it. Created in the image of the Almighty, — with moral obligations of the most sacred character, — with responsibilities resting upon him weighty as eternity, — he becomes a mere tool in the hands of another. If conscience stands in the way of his work, that conscience must be broken down and trampled under foot. If the laws of God or the claims of humanity intervene, those laws and claims must be treated as though they had no existence. Indeed, the general of the order was in the place of God to the Jesuit. He recognized no other Deity.

As an outward force, this system was the very essence of tyranny. It was a cold, heartless, relentless tyrant. It strangled in the birth every movement for liberty in Europe. It crushed every interest that opposed its progress. It set princes against princes, and kingdom against kingdom, involving empires in a network of difficulties, from which the most skillful diplomacy could not extricate them. By its secret machinery it could spring upon an obnoxious king, or bishop, a force of opposition that would either break down his power, or bring him to its terms. It went to its object

with the directness and precision of a cannon shot, shattering in pieces every thing that was in its path. Jesuitism allied itself to the sternest despotisms of Europe, and uniformly acted with them and for them. It was to these despotisms, what the principle of moral evil is to the kingdom of Satan. It nourished them. It protected them from outward dangers and from internal dissensions. It hushed the faintest whisper of freedom within their domains. It was as a wall of adamant around the throne of every tyrant. It took the place of spies, armies, prisons, chains, — all the machinery and instruments of despotism. Even the Russian government, with all its bitter hostility to the Romish church, yet called to its aid the Jesuits.

The popes relied upon them in every emergency, and they were ever ready to sustain the cause of absolutism — knowing that its interests were identical with their own.

I would pass, in the next place, to consider the progress of Jesuitism in the different countries where it gained a footing. From the beginning, it met with great success in Spain and Portugal. In these kingdoms, where there seemed to be but little need of such an organization to root out heresy, the order advanced with great rapidity. Houses and colleges were every where established.

In France, however, the society met with a strong opposition from the government, the regular clergy, and the universities. But, resolved on success, they used every means in their power to gain an influence, and at last became established, and exerted their power to crush the Huguenots, and destroy all true religious faith.

In many parts of Germany, they were hailed as powerful auxiliaries to those who were laboring to stop the tide of the glorious reformation. The fame of their devotion, discipline, and exploits having gone abroad, they were sent for from Hungary, Poland, Silesia, and were encouraged to establish colleges in Italy, Germany, England, Switzerland, and other countries. From Rome its teachers went forth to poison the minds of the youth throughout Europe. In 1557, the society numbered "among its scholastics Italians, Portuguese, Spaniards, French, Greeks, Illyrians, Belgians, Scotch, and Hungarians."

In Poland, the influence of these foes of God and man was fearfully disastrous. That country had become so extensively imbued with Protestant principles, that "its nobility could have elected a Protestant king. What is worth recording is, that it gave to Europe the first example of religious toleration, and this centuries

ago. But the Jesuits were soon in the field. They established colleges at Cracow, Grodno, and Pultusk. They took possession, to a great extent, of the nobility. The college at Pultusk contained four hundred pupils, all nobles. In Poland proper, says one of their number, ‘hundreds of learned, orthodox, and devout men of the order are employed in rooting out errors and implanting Catholic piety, by schools and associations, by preaching and writing.’”

The principles and achievements of this remarkable order are forcibly and eloquently described by Macaulay, in the following language: “With what vehemence, with what policy, with what exact discipline, with what dauntless courage, * * * with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battles of their church, is written in every page of the annals of Europe, during several generations. * * *

The order possessed itself at once of all the strongholds which command the public mind—of the pulpit, the press, the confessional, and the academies. Wherever the Jesuit preached the church was too small for the audience. The name of Jesuit on a title page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble, and the

beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from the first rudiments to the courses of rhetoric and philosophy. * * * Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumors, to raise tumults, to inflame civil wars, to arm the hand of the assassin. Inflexible in nothing but in their fidelity to the church, they were equally ready to appeal in her cause to the spirit of loyalty and to the spirit of freedom. Extreme doctrines of obedience and extreme doctrines of liberty — the rights of rulers to misgovern the people, the right of every one of the people to plunge his knife in the heart of a bad ruler — were inculcated by the same man, according as he addressed himself to the subject of Philip or the subject of Elizabeth. * * *

“The old world was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise. In the depths of the Peruvian mines, at the marts of the African slave caravans, on the shores of the Spice Islands, in the observatories of China, they were to be found. They made converts in regions which

neither avarice nor curiosity had tempted any of their countrymen to enter, and preached and disputed in tongues of which no other native of the west understood a word."

We may judge of the immense power of this institution in 1762, when we are informed that at that period there were two hundred and forty-nine houses for the professed, six hundred and ninety-nine colleges, one hundred and seventy-six seminaries, three hundred and thirty-five residences, two hundred and twenty-three missionaries, and twenty-two thousand seven hundred and eighty-seven Jesuits, of whom eleven thousand and ten were priests. Nor can we wonder, with such a wide-spread, efficient, compact organization, that the glorious reformation was arrested in Poland, Austria, Hungary, Bohemia, and a portion of Germany and Switzerland—that the noble Huguenots were driven from France, and that the spirit of inquiry was stifled in Italy and Spain. We cannot wonder that Italy, the seat of genius and the arts, the mother of nations,—Italy, so rich in historic associations and classic lore, was reduced to ignorance and beggary—that Spain was hurled from her lofty eminence of power and fame, despoiled of her enterprise and genius, robbed of her vast colonies, and made the slave of bigotry and super-

stitution. But the Jesuits did not plunder this noble nation of every thing—they left them one institution, and that was *the Inquisition!*

But this vast enginery, that had rendered such valuable services to the ecclesiastical and political despots of Europe, began to be feared as much as it had been courted. The tyrants who had used it saw that it was only necessary for the leaders to turn the wheels in another direction, and that which had so promptly and efficiently aided them might crush them. Society, also, became at first excited, and afterwards enraged against them. The principles that they advocated were so subversive of all order, confidence, safety, and happiness,—their deeds were so atrocious,—that every where bitter enemies arose against them. Pascal, in his powerful, keen, and convincing provincial letters, inflicted upon the order a blow, from the effects of which it has never recovered. He exposed their infamous doctrines upon morality, loyalty, and the manner of exercising love towards God, quoting from their standard authors, and presenting an argument that could not be refuted.

The following are specimens of the opinions and doctrines which Pascal adduced: One Jesuit says, “A doctor of theology may give advice contrary to his own opinion, if it is held

probable by others, when this advice is more agreeable to him who consults him ; nay, even when he is assured that it is absolutely false." Another, Sanchez, says, in regard to duelling, that it is reasonable to fight a duel ; but he advises, as the better way, for one to slay his enemy secretly.

The doctrine of mental reservation is a very favorite one with these men. The writer just referred to says, "A man may swear that he has not done a thing which he has done, by understanding within himself that he has not done it on such a day, or before he was born, as this is often convenient, and always very just, when it is necessary or useful for his health, honor, or property."

Escobar says, "Promises oblige not when we have no intention to oblige ourselves in making them;" and thus with Molina, Lipsius, and others, who confound all distinctions of right and wrong, and labor to break down the whole system of morality and virtue.

With regard to the duty of loving God, their atrocious opinions almost stagger our belief. "Suarez says, that it is enough that we love him before the moment of death, without determining any time ; Vasquaez, that it is sufficient at the moment of death ; others, when we receive baptism ; others, when we are obliged

to be contrite; others, on festival days." One says, that it is sufficient to love God once in a year; another says, once in five years, &c.

So completely did these sentiments outrage the common sense and moral feelings of society, that every one in whom a spark of conscience remained, felt that the order ought to be crushed. And this feeling was increased by the abundant evidence, which the Jesuits every day furnished, that they were governed by these pernicious principles. Accordingly, in 1759, having been accused of the assassination of the King of Portugal, they were banished from that kingdom. In France the order was abolished by the Parliament, in 1762. The reasons assigned for their suppression were the following: "The consequences of their doctrines destroy the law of nature. They break all the bonds of civil society, by authorizing theft, lying, perjury, the utmost licentiousness, murder, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity, overthrow all governments, excite rebellion, and uproot the foundation and practice of religion. And they substitute all sorts of superstitions, irreligion, blasphemy, and idolatry."

Even in Spain the order could not be tolerated. For on the night of the 31st of March, 1767, the troops surrounded the six Jesuit col-

leges in Madrid, and hurried away the fathers to Carthagená. Subsequently the other colleges in the kingdom were dealt with in a similar manner. At last, in 1773, the infamous and hated order was abolished by Pope Clement XIV. Their property was confiscated, and the wretches were banished. The pope declared, "It will cost me my life; but I must abolish this dangerous order." Nor was he mistaken; for in a few days he was poisoned; and on his dying bed he remarked, "I am going to eternity, and I know for what."

But the order, though abolished, was not annihilated. The members kept up a secret organization. For many years their general resided at Rome, and, in 1814, Pope Pius VII., feeling the need of their despotic power to sustain the Papacy, restored the order, and conferred upon them the highest privileges and prerogatives. In his bull he annulled the acts of Clement XIV., and declared that his own was "above the recall or revision of any judge, with whatever power he may be clothed." Thus he annihilated the infallibility of Clement, but wishes to protect his own against all the authorities and governments of the earth.

Since the revival of Jesuitism, and its protection by the pope, the members of the order have been active throughout Christendom in

sowing the seeds of dissension, plotting against governments, and undermining the liberties of mankind. In Belgium, France, Italy, Great Britain, and in every Papal and Protestant country in Europe, they have been at work. But their great hope is in extending their influence over America, and thus gaining here what they have lost in the older countries. They profess to feel a great interest in our nation and in our republican institutions—the same kind of interest, doubtless, that Satan felt in the prosperity of Paradise—the same that a pirate feels in watching the noble ship that is under full sail, and laden with costly treasures. They offer to educate our children, and for this purpose they have established schools, seminaries, and colleges at the west and south.

“In 1790, there were but about forty priests in this country, and the system of Romanism had but few open adherents and advocates among us. The then existing public sentiment in regard to those European organizations, civil, political, and religious, from whose oppressive power the people had but recently escaped, offered but little encouragement to the hopes of Papal propagandists. The Jesuit, however, was here, and covertly engaged in his evil work.

“In 1808, the organized force of Romanism in the United States comprised one diocese,

two bishops, sixty-eight priests, eighty churches, two ecclesiastical institutions, one college, and two female academies.

“In 1834, the Jesuits had nine ecclesiastical institutions, six colleges, and twenty female academies.

“This year, [1854,] they have in the United States twenty incorporated colleges, with two thousand two hundred and forty-seven students, twenty-nine theological seminaries, with upwards of four hundred students, and one hundred and twelve female academies.

“The total accession of priests for the year ending with the beginning of 1854 was upwards of two hundred and fifty-six.

“In commenting on their growth in the United States, the publishers of the ‘Metropolitan Catholic Almanac and Laity’s Directory’ say, ‘From 1834 to 1844 the personal and material force of the church in the United States increased at the rate of about one hundred per cent.—the number of dioceses, bishops, priests, churches, seminaries, colleges, and female academies having about doubled during that period. During the last ten years — from 1844 to 1854 — nearly the same ratio is observable, except in the number of churches and priests; in these departments the ratio of increase has been about one hundred and seventy per cent.’”

At the south and west, even Protestants have more or less encouraged these Jesuit teachers, by their influence or their patronage. As one among many instances, I would cite the following: "A few years since, at the commencement of the Jesuit college at Georgetown, in the District of Columbia, a dinner, as usual, was given in honor of the college. The archbishop of the Roman Catholic church in the United States was there, in his official robes, and also several distinguished Protestants were present. The archbishop, and Mr. Mulledy, the president of the college, made speeches on the occasion. So also did Mr. George Washington P. Custis, Mr. Seaton, editor of the 'Intelligencer,' and Major General Macomb, at that time commander-in-chief of the American army.

"Mr. Seaton not only made a speech, but gave a toast in honor of the Jesuits, as an order of men devoted for three centuries to religion and learning. General Macomb gave the following toast: 'The health of the pope, and prosperity to the Catholic religion.'"

Many of the Jesuits connected with schools and seminaries advertise that the religion of the pupils will not be interfered with; and yet the most artful and persevering measures will be adopted, to bring the children of Protestant parents into the Catholic church. The follow-

ing facts were stated by a gentleman of unquestionable veracity. "He said that he was acquainted with two families who sent their daughters to a Roman Catholic seminary. The fathers are highly respectable men, and officers in Protestant churches. The daughters having completed their course of instruction at the seminary, and returned to their fathers' house, the parents anticipated a great increase of pleasure in their mental improvement. You can imagine their surprise and horror, when the daughters told them that they had joined the Catholic church. So complete was their apostasy from the true faith, that they would not even attend family prayers — saying, that it was not right to hear heretics pray."

Many facts, of a similar character, might be stated, showing particularly the influence of these institutions in our Western States. Protestants cannot be too much on their guard against these schools, nor can they labor too zealously to plant institutions of learning, that will be in accordance with the genius of our civil government, and the principles of our religious faith.

VI.

THE PAGANISM OF POPERY.

"UPON HER FOREHEAD WAS A NAME WRITTEN, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." — *Rev.* xvii. 5.

IN the preceding pages we have shown how utterly incompatible are the claims of Romanism with the principles and spirit of Christianity. We have proved that many of its fundamental doctrines are directly at variance with the teachings of the Bible — that tradition and the decrees of councils are of higher authority among its advocates than the word of God — that the gospel of Jesus Christ is the very last thing with which its ministers have to do — and that the whole system is a masterpiece of superstition and cruelty, for enslaving the mind, deadening the conscience, and gratifying the ambition, lust, and avarice of its leaders.

We are now prepared to show the striking resemblance that exists between Romanism and paganism — a resemblance which warrants

us in giving to the Romish system the title of a baptized paganism.

After the conversion of Constantine, Christianity became the established religion of the Roman empire; and, as laws were passed requiring that all who would obtain public offices, or serve in the army, must profess the Christian faith, multitudes of pagans at once, from mercenary motives, entered the church. Having been educated in the rites and doctrines of the pagan religion, no change was wrought in their feelings and views, only in their professions. And as vast numbers poured into the Christian church, in every part of the empire, directly from their heathen temples and idolatrous worship, they naturally carried with them not only the spirit of paganism, but many of their customs, rites, and even their idols. Had the true church at that time been powerful, it would have been a very difficult task to have purified and trained for the service of Christ this mass of pagan mind. But it should be remembered that the church was itself weak, and there was more probability that the pagan element would work into and corrupt the Christianity that existed, than that the Christian element would subdue and destroy the paganism. Besides, the very prosperity that so suddenly burst upon the Christians, under Constantine,

after the long nights of sorrow and persecution through which they had passed, was calculated to peril their faith. Under ordinary circumstances, it is very difficult for a church to maintain a high state of spirituality and devotion, in the midst of great worldly prosperity. But here was a company of disciples who had known little else than hardships. They had been hunted from city to city, and from one hiding-place to another—had been banished—had their property confiscated—seen their brethren imprisoned, scourged, and slaughtered by thousands—and had assembled for the worship of God at the peril of their lives,—and now, all at once, they are protected, favored, admitted to posts of honor and distinction. Their religion becomes the national religion. It exists by authority, is defended by powerful armies, and enjoined upon all faithful subjects. The change is so sudden and so great, that it cannot fail to be disastrous to the interests of vital piety. Besides, while we hope that the conversion of Constantine was genuine, yet he was far from governing his life according to the rigid precepts of the gospel. He was guilty of many sins, which it would require more than the skill of Papal logic to reconcile with a pure Christian character. He may have been influenced, in part at

least, by worldly motives, and have thought that Christianity, as an element of national power, possessed more efficiency than idolatry, and would strengthen the laws, and secure greater obedience than paganism. It is certain, that at that period the Roman character had sadly degenerated. The stern virtues, fidelity, and heroism of the old Romans had given place to vices, shameful profligacy, weakness, and cruelty. The intelligent classes were losing their reverence for the superstitions and rites of paganism. On the other hand, the honesty, firmness, and noble characteristics of the Christians were attracting public attention, and the sagacity of Constantine may have discovered that there was a power in the Christian religion which he could use to immense advantage. As evidence that his views of Christian humility and self-sacrifice did not accord with those of the primitive disciples, we are informed that "he gave to the clergy the former privileges of the pagan priests, and allowed legacies to be left to the churches, which were every where erected and enlarged. He was gratified with seeing the bishops assume great state; for he thought, the more respect the bishops commanded, the more inclined the pagans would be to embrace Christianity; and thus he introduced the love of pomp and display among the clergy."

While some of the heathen temples were destroyed by the emperor, others were retained; and the images of the heathen gods, in several instances, were, by a sort of baptism, converted into the statues of the apostles and eminent saints.

In tracing the resemblance between Popery and paganism, I would in the first place prove the truth of this statement, in regard to temples and images.

A distinguished Christian traveller gives the following account of his visit to the Church of St. Paul, in Naples — a city where the surpassing beauty and magnificence of the scenery present a striking contrast to the wretchedness and degradation of the people: —

“During the morning, I made a visit to the Church of St. Paul, major, which is one of the sights of this beautifully-located, but misgoverned and priest-ridden city. This is really the old temple of Castor and Pollux transformed into a church. There stand the old pillars of the heathen temple; there, before the door, is the statue of a heathen god converted into a statue of St. Paul; on either side of the great door, and over it, are left remaining the pictures of the heathen priests offering sacrifices; and all over the interior of the building are the representations of heathen mythology, mixed up with the myths and superstitions of Popery.

Priests, in their robes, were mumbling mass at its altars; women and beggars were kneeling before the altars, and gazing around, or were troubling you for alms at every turn. And to a person at all acquainted with heathen mythology, Roman antiquities, and with the manner of the worship of the old Italians, the conception, on entering the church, would be neither violent nor unnatural, that he was in a heathen temple, whose altars were surrounded by heathen priests, upon which they were offering their unmeaning sacrifices."

On entering St. Peter's Church, at Rome, you observe a bronze statue of this apostle, the toe of which has been worn away by the kisses of the faithful. How many of the vast multitudes who have thus honored this image, do you think, were aware that it once represented Jupiter, and that heathen priests burnt incense before it, and worshipped it as their God? An Englishman, in passing this image, raised his hat to it, not as St. Peter, but as Jupiter, and requested him, should he ever regain his power, to reward the only individual who ever bowed to him in his adversity! At stated periods, the pope and his cardinals approach it with great pomp and splendor, and render to it a far more profound worship than the ancient Romans ever paid to Jupiter.

The Pantheon, at Rome, — one of the most magnificent and celebrated monuments of antiquity, — was built by Agrippa, and dedicated to Jupiter, Venus, Mars, and, as its name indicates, to all the gods. When a nation was conquered by the Romans, some of their gods were sent, and placed in this edifice, that the inhabitants, on visiting Rome, might recognize and worship the images before which they were accustomed to bow. This heathen temple was by Pope Boniface IV., in 607, converted into a church, and dedicated, not to the worship of the true God, but to the Virgin Mary, and to all the saints in the Romish calendar. None of the images were removed, but Venus was transformed into Mary, and Jupiter, Mars, &c., into Christian saints. These statues of heathen deities were passed off upon the people as the images of the most eminent disciples of the Lord Jesus Christ. And now, persons may be seen in the Pantheon, worshipping their favorite saints, as the pagans formerly worshipped their favorite deities.

The Romanists also equal, and in some respects surpass, the pagans in the number and variety of their gods, or objects of worship. According to St. Augustine, there were over twenty thousand pagan deities; but according to the Papal martyrology, there are a hun-

dred thousand saints, or, as we might call them, deities, that are worshipped by the deluded victims of Romanism.

The pagans had their distinct classes of gods, who presided over nations, towns, temples, and rural districts. Belus was the god of the Babylonians, Isis and Osiris of the Egyptians, &c. So among the Romanists, St. Stephen is the patron of Hungary, St. Louis of France, St. Patrick of Ireland.

Among the ancient towns, Carthage was presided over by Juno, Athens by Minerva; so under Romanism, Naples has its St. Januarius, Bologna has its St. Petronio.

The pagans had a deity for almost every altar and temple—deities to preside over woods, pathways, and gardens. So have the Romanists.

And in regard to the qualifications for canonization, the latter have not improved upon the former. If we are ready to condemn the grounds upon which the pagan deities are made to claim the reverence of the people, much more ought we to condemn the course pursued by the Papal church. For in this church not only virtues and humanity, but vices and cruelty, have been regarded as qualifications for saintship. Among other saints, we might mention Gregory VII., who, by Car-

dinal Bemo, was charged with being guilty of almost every crime. He obtained the Papacy by force and bribery, and his career was marked by the greatest cruelty, and by acts of treason, murder, and adultery. The Councils of Worms and Brescia did not hesitate to pronounce him guilty of usurpation, apostasy, treason, fornication, and perjury. And yet this vile and cruel pontiff is held up as a saint, to be worshipped by the faithful.

Pius V. is another saint of the same stamp. We are informed that he was canonized, as a reward for his cruelty towards the enemies of the Papacy, that is, the friends of vital religion. The only piety about him was in his name. Among the inquisitors he stood preëminent for his atrocious cruelty. He caused to be built the inquisitorial dungeons, at Rome, which were literally hells upon earth. The sufferings of hundreds of tortured victims bore witness to his villany. And for this he is constituted a saint.

How much the Romanist has improved upon the pagan, in his deities, you can judge. If I were to have my choice, I should prefer Jupiter, Ceres, Neptune, and even Vulcan, and Mars, as objects of worship, to these Romish saints.

The resemblance between Popery and paganism in regard to their priesthood is also very

striking. In ancient Rome the priests were very numerous, and possessed immense power over all classes in society. Their chief was called Pontifex Maximus, or sovereign pontiff. He was the acknowledged head of the national religion, and decided all questions relative to the discipline, rites, and ceremonies of the pagan faith. He lived in the splendor and luxury of a prince, levied taxes upon the people, could hinder any person from leaving the city without his permission, and required the most profound homage from all classes. No one could approach him without kissing his feet. He usually wore a gorgeous robe, and appeared in public with great pomp, and attended by a long and imposing procession of various orders of priests. Indeed, we need only to describe to you the Pontifex Maximus of the ancient Romans, and the same picture will present before you the present Pope of Rome. In justice, however, to the pagan pontiff, we would state that the resemblance between the two does not hold in every point. While the pagan sovereign and his college had the power of life and death, his decision could be reversed by the people. But under his holiness the pope, the oppressed people have no such power to reverse his decisions. If he decrees that a patriot, or a believer in vital godliness, shall be imprisoned,

driven into exile, or destroyed, the decree is final. Nor did the pagan sovereign find it necessary to be constantly surrounded with a body of Swiss guards, and to call in French and other foreign soldiers, to help him take care of the religious affairs of the nation.

In another point, also, we would not claim a resemblance. In ancient times, the Pontifex Maximus was not permitted to leave Italy. To-day the infallible Pius IX. is not only at liberty to leave Italy, but the people would be very thankful to have him leave, never to return.

The various classes of priests and religious orders in the Romish church have their counterpart among the pagans. The cardinals of the pope correspond with the *flamines* of the pagans, who wore a purple robe and a conical cap. Instead of the colleges of augurs, the Roman church has its convents of friars. Instead of Vestal virgins, whose duty it was to worship Vesta, and keep a fire constantly burning in her sanctuary, we find here nuns, whose duty it is to worship the Virgin Mary. Both orders had peculiar privileges, and wore garments that distinguished them from other females.

There were also orders of brothers among the pagans, whose places are taken by the

monks, the Franciscans and Dominicans. For the Jesuits of the Romish church, it is hard to find a parallel order among the priests or deities of the pagans. Their cunning, duplicity, cruelty, and iniquity it is difficult to match, even among the victims of pagan superstition. The nearest approximation to them is found in the monsters called "Harpies," who lived in the vicinity of the Furies, and are represented as having the faces of virgins, the bodies of vultures, and their feet and hands armed with claws. These creatures might, if any could, do the work of the Jesuits among the pagans.

In regard to the persecuting spirit of Romanism, the resemblance is very striking. The pagan emperors, who so bitterly persecuted the early Christians, have a long line of, not illustrious, but infamous successors among the popes of the church. For the bloody Nero, we find, in the chair of St. Peter, Gregory VII. For Domitian and Diocletian, the Romanists have Boniface VII., Pius V., and others of a kindred spirit. If the pagan emperors were cruel, bloodthirsty, and relentless towards the victims of their wrath, so were these popes. It is estimated that in the persecutions under the Emperor Diocletian, forty thousand Christians suffered martyrdom; but the infallible Innocent III. advanced greatly on this, for he

caused the destruction of one hundred thousand Christians in a single day.

Nero took special delight in witnessing the tortures of his victims, in seeing them torn by wild beasts, and writhing in agony while the flames were spreading around them; but his gratification could not have been more intense than that of Pope Pius V. on gazing upon the sufferings of those who fell into the hell of his inquisitorial dungeons. Nero and his holiness could have met as fellow-fiends, with similar tastes and desires. They could have drank from the same cup of blood, and feasted their eyes upon the same writhing, dying victims. We read of the cruelties under the Emperors Trajan, Severus, Decius, Valerian, and others; but the popes Alexander, Clement, Lucius, and Martin equalled, and, in some respects, surpassed them. Between the cruelties of the two systems there is probably little to choose. We think, however, were we forced to make a choice, we should prefer to encounter the wild beasts in an old Roman amphitheatre, to the infernal machinery of a Romish Inquisition. The beasts would at least make shorter work of it than the officers of the Inquisition.

But we hasten to speak of the points of resemblance in the doctrines and rites of the two systems.

In the first place, the idea of purgatory is derived from the pagans. Plato, in his philosophy, develops the theory four hundred years before the Christian era. Like the Romanist, he divided men into three classes — the good, who at death were at once admitted to the regions of blessedness; the bad, whose crimes doomed them to endless torment in Tartarus; and a third class, between the other two, who were guilty of only slight offences. These, after having been purified in purgatory, were supposed to be released and admitted to a state of endless happiness. The Grecian philosopher presents this theory adorned with all the beauties of an elegant style and glowing imagery. Cicero and Virgil also adopt the fiction, and represent the spirits of the departed as making expiation for their sins in regions between Tartarus and Elysium.

This superstition, therefore, of the Papist is no new discovery. It existed, as a prominent element of paganism, nearly a thousand years before it was adopted by Popery. Every reader of the ancient classics is familiar with Charon and his boat, and the River Styx and Acheron, over which he carried the souls of the departed. But the Romanist has improved upon this system in one particular. The pagan had a small piece of money deposited to defray the expenses

of the passage across the River Styx. Those who did not pay, and were not honored with funeral rites, were compelled to wander on the shore for a hundred years before they could be transported. But instead of an *obolus*, or small piece of money, the Romanist must pay, if he is wealthy, thousands of dollars for the release of his soul. To say the least, the pagan system is decidedly the more economical of the two.

The use of holy water is also a pagan as well as Romish rite. In both systems it is regarded as possessing great efficacy. On entering a Romish church, you may observe a stone basin containing water, into which the faithful dip their fingers and cross themselves. The process by which the holy element is imparted to the water, and the uses to which it is applied, are supremely ridiculous. After being prepared by the priest, by making signs and breathing upon it, and casting into it a little fine powder, it is used for a great variety of purposes. It is sprinkled upon houses, furniture, horses, mules, dogs, and sheep; upon the clothes of the living and the coffins of the dead. It is supposed to bless every thing that it touches. The ignorant and superstitious are taught to believe that this water purifies the atmosphere, heals diseases, drives away evil thoughts, gives strength to resist temptation, expels Satan and wicked

spirits from the house, and secures the presence of the Holy Ghost.

In Rome, on a certain day, the horses and mules of the city and surrounding country are gayly decorated, and brought before the Church of St. Anthony, to be sprinkled with holy water by the priest. A small sum is paid to the priest for every animal that he sprinkles, and the people are made to believe that unless their animals are thus sprinkled, they will die during the year, or meet with some accident or great calamity. In order to keep up the delusion, the pope annually sends his horses to be sprinkled.

Now, the common-sense spectator will naturally ask, Whence this silly and ridiculous custom? Where is the doctrine found that a little water sprinkled upon a beast will save his life and protect him from accident? Not in the Bible, certainly — not in the teachings of the primitive Christians. It is simply a heathen custom transferred from paganism to Romanism.

Dr. Middleton, in his letter from Rome, says that "this ceremony is so notoriously and directly transmitted to them from paganism, that their own writers make not the least scruple to own it. The Jesuit La Cerda, in his notes on a passage of Virgil where this practice is men-

tioned, says, ‘Hence was derived the custom of holy church to provide purifying or holy water at the entrance of their churches.’ *Aquaminarium* or *amula*, says the learned Montfaucon, was a vase of holy water, placed by the heathen at the entrance of their temples, to sprinkle themselves with. The same vessel was by the Greeks called *periranterion*; two of which, the one of gold, the other of silver, were given by Cræsus to the temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. The very composition of this holy water was the same also among the heathen as it is now among the Papists, being nothing more than a mixture of salt with common water; and the form of the sprinkling brush, called by the ancients *aspersorium* or *aspergillum*, (which is much the same with what the priests now make use of,) may be seen in bass-reliefs or ancient coins, wherever the insignia or emblems of the pagan priesthood are described, of which it is generally one.”

The custom of burning candles in the Romish cathedrals and churches is also derived from the pagans. On great occasions, a large

number of candles or lamps are kept burning. Under the dome of St. Peter's Church, at Rome, one hundred and twelve are perpetually lighted. There is a festival called Candlemas, which is celebrated with great splendor in Rome, and derives its name from the fact that a large number of candles are used in the procession, and are consecrated for the ensuing year. The festival is thus described: "Sitting in the chair of state, the pope is borne on the shoulders of eight men into St. Peter's, attended by huge fans made of ostrich feathers, and by cardinals, bishops, prelates, and priests. When every thing is arranged for the senseless ceremony, candles are brought to him in immense numbers. They are incensed, sprinkled with holy water, and blessed. Then they are distributed. Each cardinal approaches, receives a candle, kisses the pope's *hand*, and retires. Each bishop approaches, receives a candle, kisses the pope's *knee*, and retires. Each inferior functionary on the occasion approaches, receives a candle, kisses the pope's *foot*, and retires. On a sudden, an immense number of candles are lighted, in the blaze of which the pope is carried round the church, and retires, granting an indulgence of thirty years to all the faithful present. This is Candlemas at Rome; and if any one wishes an indulgence

for all his sins during life, he has only to attend this festival three times, and he receives indulgence for ninety years, beyond which he will not probably need it."

Now, Herodotus mentions that the Egyptians instituted a great festival called "the lighting up of candles." One of the holy fathers thus condemns this heathen custom: "They light up candles to God, as if he lived in the dark; but do they not deserve to rank as madmen who offer lamps to the Author and Giver of light?" But whether the benighted pagans or these so called Christian priests are the greatest madmen, we leave you to judge.

By some in the church, the pagan origin of this rite is admitted. Bishop England says that "lights are placed upon the altar from the usage of the most ancient times. It is an Eastern custom to express joy; for, even in the light of the sun, the torches and candles were lighted to express this feeling; and as our religion is received from the East, *most of our ancient* customs are of Eastern origin." Here is an express admission that the Romanists have copied the pagan mode of expressing joy.

The Protestant is contented with the light of the sun and the light of God's truth, without resorting to the faint glimmerings of dimly-burning candles. It is enough for him that his

great Master has said, "I am the light of the world." Under the splendors of that light he hopes to walk in the path of truth, and be conducted to the bright mansions in the skies.

The burning of incense, so common in Catholic churches, is a pagan custom. During the ceremonies of worship, you will see a little boy, dressed in white, swinging a little vessel, from which the incense ascends, and soon fills the house. The priest will indeed tell you that this incense is the emblem of prayer ascending to God; but what auditor is rendered more devotional by seeing this little boy swinging his censer, and by breathing and smelling the incense, which is often very far from being agreeable? Who, that desired real and delightful communion with God, would not be greatly annoyed by such an absurd practice?

And we would ask, Do we find this custom prevailing in the churches of the early Christians? Is there any mention made of it in the Gospels or the Epistles of the New Testament? Is it any where enjoined or alluded to by Christ? We can find it nowhere but among the rites of pagan worship; and here it is found in the same form in which it now prevails in the Romish churches. Boys dressed in white, and with censers in their hands, appeared before the pagan altars, and offered incense to the gods.

In fact, the most thorough pagan might enter a Romish church, and witness a very considerable portion of the ceremonies and rites of worship, without discovering that he was not in a pagan temple. When the priest, in his discourse, alludes to the virtues of St. Patrick and the Virgin Mary, instead of those of Jupiter and Venus, the pagan listener might become somewhat bewildered, and yet he might reasonably suppose that these were some new gods, of whom he had not before heard. On looking round upon the burning candles, and the altar, and the images, he might assure himself that he was indeed in a pagan temple. The prayers uttered in a tongue unknown to the people would also help the delusion. He might think that the supplication was addressed to Jupiter in Latin, because the priest supposed this god was acquainted with only this language.

The portions of the discourse that heaped terrible anathemas upon all who did not conform to the Romish form of worship, might seem to him very tolerable pagan bigotry, and as carrying out the spirit of Nero and Diocletian. Indeed, he might retire from the church comforted with a very considerable degree of pagan edification.

The two systems correspond, also, in several other particulars. In both, pilgrimages to holy

places, and the infliction of bodily suffering, are regarded as in the highest degree meritorious. Both make use of gay costume, and a variety of showy dresses, to please the ignorant and deluded populace. Both have their holy wells and rivers, to which the devotees resort for spiritual benefits.

In this country, the Romanists are rather poor in holy wells, but they have an abundance of them in Ireland, which are minutely described by Christian travellers. There is one in the county Mayo which is dedicated to a female saint, whose festival is held on the 10th of August. "It stands," says one, "in a secluded spot, and is surrounded by a very rough wall of stones, upon some of which are cut Popish hieroglyphics in the most primitive style of the art. I found old rags between the stones, in place of mortar; and in lifting up some stones, I found knots of thread under them; and upon the branches of the little shrubbery by which it was surrounded, there were tied pieces of old cloth. These were left behind as mementoes of their visits by the poor devotees who go there to make their stations; that is, to go round it upon their knees, praying to the saint of the well for her intercessions."

"There is another, near Ballina, in Connaught, on the side of the public highway. It is sur-

rounded with mud, which was so deep on the 15th of July as to prevent me from reaching its brink ; and through that mud all the devotees wade in making their stations. After making the required prayers around the well, they cross the road, and pass over a stone wall into a field, in which there is a rock. They walk round this rock praying, dropping, at each circuit, a little stone upon it. When the required circuits are all made, they return to the well, and gaze into its shallow waters until they see the holy trout, whose appearance is an evidence that their prayers are answered."

As the Hindoos, at the present day, gather around their holy founts and rivers, so do these Papists gather around their holy wells ; nor is it easy to decide which class manifest the most ignorance, superstition, and degradation.

But I need not multiply evidences upon a point so clear as that of the resemblance between Popery and paganism. It would be far more pleasant to trace the likeness of Popery to Christianity — to exhibit the members of this ancient system as possessing the spirit of Jesus, and as walking in the footsteps of the apostles and primitive disciples ; but we are bound to look at the system as it actually exists, and if we find that it is little else than a baptized paganism, we are bound to deal with

it as such. We are under obligations to enlighten, and to do all in our power to save, those who are blinded and held in bondage by this superstition. We would not denounce this class of our citizens. We would not harbor a prejudice against them. In making an exposition of their principles, we are conscious of no other motive than a desire to promote the highest good of our Catholic population. But when this system of Romanism is presented to us, not only as a Christian system, but as the only pure and divinely authorized religion, and when efforts are made to break down our institutions, that upon their ruins may be built the faith of Rome, we are bound to resist it. As Christians, as philanthropists, as patriots, we are under solemn obligations to do all in our power to expose the true character of this system, and warn the people against its pernicious influence.

VII.

PERSECUTING SPIRIT OF ROMANISM.

“AND I HEARD ANOTHER VOICE FROM HEAVEN, SAYING, COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES. FOR HER SINS HAVE REACHED UNTO HEAVEN, AND GOD HATH REMEMBERED HER INIQUITIES.” — *Rev.* xviii. 4, 5.

WE enter now upon a dark and melancholy chapter in the history of the Romish apostasy. The shadows fall thick and fast around us as we leave the light of a pure gospel, and enter those regions black with the crimes of the Papal church; and bearing the marks of cruelties and atrocities, the mere recital of which sends a shudder through the whole frame. Of all the contrasts ever exhibited on the earth, that presented by the principles of Christianity on the one hand, and the persecutions of Rome on the other, is the greatest. Place side by side Jesus Christ and a Romish inquisitor, and you have the very extremes of benevolence and cruelty, of holiness and iniquity, of heavenly mercy and fiendish barbarity. The one is all ten-

derness and compassion, the other thirsts for the blood of the saints. The one is clothed with humility, his countenance radiant with celestial virtues; the other is a monster in human form, who delights in the tortures and agonies of his victims.

The persecutions which have afflicted the Christian church may be assigned to three distinct periods — the first extending from the time of our Savior to the reign of Constantine; the second, from Constantine to the reformation under Luther; and the third, from Luther to the present time. In the first ages of the church, although the disciples of our Lord were exposed to every species of insult and cruelty that their enemies could devise, yet they never manifested, in the slightest degree, the spirit of persecution. In imitation of their divine Master, when they were reviled, they reviled not again; when they suffered, they threatened not. For curses they returned blessings; and they prayed for those who despitefully used them and persecuted them. The early fathers imitated Christ and his apostles in this particular. Origen took the ground that Christians should not use the sword. Lactantius remarked that coercion and injury are unnecessary, for religion cannot be forced; “nor can truth be joined with violence, or justice with cruelty. Religion is to be defended, not by kill-

ing, but by dying; not by inhumanity, but by patience." The same sentiments were advanced by Tertullian, Cyprian, Chrysostom, Augustine, and others. The Emperor Constantine, during the first part of his reign, manifested a liberal spirit towards those who differed from him, and respected the rights of conscience throughout the Roman empire. The imperial edict of Milan was the great charter of toleration, which secured the rights of religious liberty to all. But subsequently the mind of the emperor was poisoned, by the advice of bigoted and intolerant priests, and ere long the bright prospects of the church, faded away before the dark spirit of persecution. Heresy was soon regarded as one of the greatest crimes, and as requiring the interference of the secular power for its suppression. At first, the penalty for heresy was banishment, or the confiscation of the heretic's goods, or depriving him of the privileges of a citizen. Capital punishment was seldom inflicted. This state of things continued till about the beginning of the ninth century, when a great change in connection with the eastern schism came over the church. The Latin and Greek churches were rent asunder, and for three hundred years various punishments were inflicted for heresy. "This period," says one, "was distinguished by superstition, ignorance,

revolution, and confusion. Egyptian darkness reigned, and triumphed over learning and morality. The world sunk into a literary lethargy, and in the language of some historians, slept the sleep of orthodoxy. Learning, philosophy, and religion reposed in inactivity, or fled from the view amidst the wide and debasing dominion of ignorance, immorality, and superstition, which superseded the use of the inquisitor and crusader."

With the revival of learning in the twelfth century, there appeared various denominations that were opposed to the bigotry, intolerance, and superstition of the Romish church. Among these, the most prominent were the Waldenses and Albigenses. These sects could not endure the usurpation of the Papacy, the luxury and corruption of the priesthood, the traffic in indulgences, and the fearful wars that had so long desolated the Christian world. They saw how utterly inconsistent these things were with the spirit and principles of the gospel, and how they tended to the destruction of all vital piety and true devotion.

But this hostility soon produced a reaction, and aroused among the adherents of the Papacy a spirit of enmity towards the friends of true religion, that raged with intense fury. Popes, kings, councils, and the crusaders united

their forces to crush and exterminate these formidable adversaries. Frederic, the Emperor of Germany, and Louis, King of France, were particularly zealous in enacting persecuting laws, heaping upon these faithful Christians the most opprobrious and insulting epithets, and seeking their destruction. Under the pretence of acting with divine authority, they condemned these heretics to the flames, confiscated their property, and doomed their posterity to infamy. They required all under their command to use their utmost endeavors to exterminate heresy from their dominions.

The popes united with these persecuting kings, and even vied with them in relentless cruelty. Urban II. in the year 1090, decided that if a zealous Romanist killed one of the excommunicated, he was not guilty of murder. Lucius III. hurled the most terrible anathemas against the Waldenses, and consigned over to the severest punishment any who should favor or protect those who rebelled against the Papal authority. Innocent IV. decreed that those who did not adopt the dogmas and superstitious rites of the church, should be burned alive. He even commanded that the house that sheltered an Albigensian should be demolished. To those crusaders who should make war upon this noble band of disciples, prom-

ises were made of a full pardon for sin, and the rewards of heaven.

The provincial and national councils also added their zeal and decrees to swell the storm of persecution, and sweep from the earth those who could not be forced to bow to the man of sin. The most bloody were those that met at Toledo, Oxford, Avignon, Albi, and Tolosa. More than thirty Waldenses, who had immigrated to England, were condemned by the Council of Oxford in 1160, and consigned over for punishment to the secular powers. Henry II. ordered that they should be publicly whipped, branded on the cheek with a red-hot iron, and driven half naked out of the city; while all persons were positively forbidden to afford them the least hospitality or consolation. Even the dictates of a common humanity were to be suppressed in reference to them. Consequently, the winter being severe, they perished with hunger and cold.

The Councils of Tours, Albi, Beziers, and Tolosa issued various enactments of extermination against the Albigenses and Waldenses. On the Sabbath, and on festival occasions, these devoted Christians were excommunicated, and in order to make a deep impression upon the minds of the people, the bells were tolled and the lights extinguished. All persons were

forbidden to trade with them, or to show them any sympathy or favor. Barons and magistrates were required, under the penalty of forfeiting their estates, to exterminate from their dominions these foes of the Papacy.

Each council surpassed those that preceded it in the severity and cruelty of its enactments. The fourth General Council of the Lateran, in 1245, thundered its anathemas against heretics of every class, and their protectors. It required that all kings and princes should prosecute the work of extermination with the most relentless vigor. Those who neglected this work, or showed any mercy, were liable to be excommunicated, and to have their subjects absolved from allegiance to them.

The defenders of the Papacy have endeavored to ward off this charge of persecution by saying that the whole responsibility rested with the secular powers. But in these councils the laity never voted. The decrees are the work of the clergy alone. And it is a fact abundantly sustained by history, that princes and emperors were stimulated to the exercise of cruelty by the councils and the popes. They were threatened with the ruin of both their temporal and eternal interests, if they refused to obey.

Among the numerous instances that we might cite, our limits will only allow us to

refer to the intense sufferings and heroic fortitude of the Waldenses through so many ages, as affording melancholy evidence of the persecuting spirit of Romanism. This interesting people, as you well know, occupy the valleys of Piedmont, on the verge of Italy, and at the foot of the Alps. These valleys, lying imbosomed in ranges of mountains that rise in solemn grandeur one above another, are surpassingly wild and beautiful. The scenery presents, in striking contrast, the verdure and mildness of spring, and huge masses of ice, and mountains perpetually covered with snow. Many of the passes to these valleys are strongly fortified, not by forts and battlements erected by human hands, but by towering rocks, dense forests, and dangerous precipices. "It appears," says one, "as if the all-wise Creator had from the beginning designed that place as a cabinet wherein to put some inestimable jewel, or in which to reserve many thousand souls who should not bow the knee to Baal."

In this secluded and beautiful spot, this people for ages have worshipped the God of their fathers, and protected their institutions and their faith against the repeated assaults of their adversaries. At times they have had to flee and seek shelter in Provence, in Dauphiny, and in the obscure recesses of the Pyrenees. Their

heresy consisted in rejecting the superstitions of Romanism, the doctrines of Papal infallibility, transubstantiation, purgatory, and indulgences, and in clinging to the truths of the Holy Scriptures, and believing that salvation is to be alone obtained through the sufferings and mediation of Jesus Christ.

With regard to their origin, a careful writer, the Rev. Dr. Baird, in his excellent History of the Waldenses, makes the following statements: "It is well known that centuries before the reformation by Luther, Zwingli, and Calvin, there was a considerable body of Christians inhabiting the valleys which lie in the Alps, about midway between the Mediterranean Sea and the Lake Lemman, who did not symbolize with Rome. Through the region which they inhabited lay the great road by which the Romans passed from Cisalpine to Transalpine Gaul. And it is natural to suppose that the early Christian missionaries, who carried the truth into the latter, passed through this country, and preached the blessed gospel to its inhabitants. It is even possible that the voice of Paul was heard in those deep valleys; for if he ever made that journey into Spain, which he tells the brethren at Rome, in his epistle to the church of that city, that he purposed to make, he must have passed, it is believed, by that same way. How-

ever that may have been, it is certain that there was a great body of Christians in the north of Italy, even down to the eleventh century, who nobly maintained the truth, and did not bow their necks to Rome."

Indeed, the Waldenses themselves date back their history to the earliest periods of the Christian church. They entertain the opinion that the gospel was preached to their forefathers by missionaries from Rome and other cities of Italy, or that it was introduced by the early Christians, who escaped the persecutions of the Roman emperors, and fled from the plains below to these mountain retreats. Probably in both of these ways the truth was introduced. In a petition that was presented by the Waldenses, in 1559, to Philibert Emanuel, Duke of Savoy and Prince of Piedmont, the following language is used: "We likewise beseech your royal highness to consider, that this religion which we profess is not only ours, nor hath it been invented by men of late years, as is falsely reported, but it was the religion of our fathers, grandfathers, and great-grandfathers, and other yet more ancient predecessors of ours, and of the blessed martyrs, confessors, prophets, and apostles; and if any can prove the contrary, we are ready to subscribe and yield thereunto." Their historians also main-

tain that they have enjoyed Christian privileges and liberty of conscience from time immemorial. Nor were these claims called in question by any of the dukes of Savoy or their ministers. One distinguished Protestant writer remarks, concerning them, "As for the Waldenses, give me leave to call them the very seed of the primitive and pure Christian church, being those who have been so upheld by the wonderful providence of God, that neither those numberless storms and tempests whereby the whole Christian world hath been shaken, nor those horrible persecutions which have been so directly raised against them, have been able to prevail upon them to yield a voluntary submission to Roman tyranny and idolatry."

It would be impossible, within the limits of a single discourse, to specify all the instances of severe persecution which this noble people have suffered. Up to about the beginning of the twelfth century, the Waldenses were comparatively unmolested in their mountain retreats. The popes did not succeed in subduing the bishops in the north of Italy until the eleventh century, and had not time to look after these poor disciples of Christ who inhabited the valleys of the Alps. The success, however, of Peter Waldo, the rich merchant of Lyons, in his reformatory measures, and in his

zealous labors to promote the interests of vital religion, excited the spirit of persecution which was first directed towards the Waldenses, who were in the western valleys, in Dauphiny and Provence. Peter Waldo, after his conversion, consecrated his wealth to the service of the Savior, and went from place to place preaching the truths of a pure and living faith. He had the Bible translated into the language of the people, and distributed a large number of copies. His labors were blessed by the outpouring of the Spirit of God, and the conversion of many souls.

Indeed, this missionary spirit was a prominent characteristic of the Waldenses from the earliest periods. During the dark ages, when the clouds of superstition, ignorance, and error hung over the nations of Europe, these faithful men sent forth their missionaries, who went, two by two, on foot, to their brethren scattered over France, Germany, Hungary, Poland, and Italy. Their meetings were held in private houses, where the ordinances were administered, deacons ordained, and the faithful encouraged to endure their trials and persecution as good soldiers of the cross. With the most noble self-denial, with a zeal equal to that of the apostles, with a holy ardor and devotion to Christ that no waters could quench or floods drown, they

strove to fulfil that last great command, "Go ye into all the world, and preach the gospel to every creature."

Besides these ministers, there were humble and pious pedlers, who travelled from village to village with their jewels and wares, for the express purpose of distributing religious tracts and making known the glad tidings of salvation to the poor and destitute. After exhibiting some of their articles, if they were asked whether they had others of more value, they would produce a religious book, or the word of God, and manifest more anxiety to have these treasures received than to effect a sale of their merchandise.

Even the bitter enemies of the Waldenses bear witness to the excellence and purity of their characters. "These heretics," writes an inquisitor, "are known by their manners and conversation; for they are orderly and modest in their behavior and deportment; they avoid all appearance of pride in their dress; they are chaste, temperate, and sober; they seek not to amass riches; they abstain from anger; and even while at work, are either learning or teaching." A Romish prelate says of them, "Their heresy excepted, they generally live a purer life than other Christians. In their morals and lives they are perfect, irreprehensible, without reproach among men."

But such a people and such an organization were dangerous to the power of the pope, and to the doctrines and rites of the Papal system. Hence, by the highest authorities in the Romish church, they were denounced, excommunicated, and the work of persecuting them was commenced. The Dukes of Savoy were enlisted in the bloody enterprise. At first, individuals were seized and cast into prison. Those who came down from the valleys to the plains on business, or for any purpose, were arrested and treated with cruelty. Inquisitors traversed the valleys and the recesses of the mountains, and arrested those whose religious fervor rendered them specially obnoxious to the Papal hierarchy.

But these skirmishes soon resulted in open war. The dukes were required by the pope's legates to furnish the armies for the extermination of this dangerous people.

"The first notable onset," says one, "was made on Christmas, A. D. 1400, when an armed force of Roman Catholics from Susa invaded the valley of Pragela, then occupied wholly by the Waldenses, and fell unexpectedly upon the peaceable inhabitants. Many were slain on the spot. All that could fled to the Albergean, a high mountain which separates the valley of Pragela from that of St. Martin. Among

the wretched beings who were seen clambering up the mountain side amid the deep snow, were mothers carrying their infant children in cradles on their backs, and leading those of greater age, who were able to walk. But when arrived at the summit, exhausted with fatigue, and having no means of creating a fire to relieve themselves from the piercing cold, most of them became quite benumbed during the night; and when the morning came, it found not fewer than eighty infants dead in their cradles, and their mothers stretched by their side in a dying state! This was among the first of Rome's efforts to convert these poor people by force to her faith."

In the year 1487,* the regular crusades against the Waldenses commenced. An army of twenty-four thousand men was organized, and the country was attacked at different points at the same time. A large force was sent against the valley of Angrogna, where many of the inhabitants were assembled. But the enemy were repulsed with great loss; and the other expeditions were unsuccessful in subduing this brave people.

Another crusade was made against them by Charles, Duke of Savoy, at the instigation of

* See Dr. Baird's History of the Waldenses, pp. 343, 356.

the Archbishop of Turin and the inquisitors. This was entered upon and prosecuted with great barbarity. Many of the Waldenses were indiscriminately murdered, and others were thrown into prison, and into the dungeons of the Inquisition, where they were left to perish. Some were burned alive, and not a few suffered martyrdom with a heroism worthy of universal admiration.

In 1560, another army was sent against this unoffending people. They humbly petitioned that they might remain unmolested; but their petition was disregarded. They were guilty of the crime of worshipping God according to the dictates of their own consciences. They would not believe in the mass, in purgatory, or in the infallibility of the pope. They would not pray to the saints, nor worship images, nor put confidence in the sham miracles of the Romish church. They were resolved to live according to the requirements of a pure gospel, to follow Christ through evil and through good report, to do right whatever might be the consequences. Hence they were dangerous men to the Papacy, and must be hunted down and shot like wild beasts.

In the appalling circumstances in which they were again placed, they appointed a day of fasting and prayer. They then placed their

wives and children, the sick and aged, in the most secure recesses of the mountains, and went forth to meet the enemy. Again was the invading army repulsed, although the soldiers fought with desperation.

Gradually, however, the territory of this brave and heroic people became more and more restricted. Their relentless foes pressed upon them from every quarter; their villages were pillaged, their best citizens were seized and hurried away to prison, and every right and principle of humanity and justice was trampled in the dust. But in the year 1655, a most terrible storm of persecution burst upon this devoted people. The emissaries of the pope having become enraged at their want of success in subduing these heretics, resolved that they would make a powerful effort to crush and destroy them. Accordingly an army was raised consisting of fifteen thousand Piedmontese, several regiments of French soldiers, a German corps, and twelve hundred Irishmen. This formidable force entered the valleys, commanded by the Marquis of Pianessa. At a signal which was agreed upon, the soldiers rushed upon the Waldenses, and scenes of cruelty followed too barbarous and horrible to be even recited. Dr. Baird sums up the wicked and bloody deeds in the following language :

"Houses and churches were burned to the ground; infants were remorselessly torn from their mothers, and dashed against the walls or the rocks, or had their brains dashed out against each other. The sick were either burned alive, cut in pieces, or thrown down the precipices. Mothers and daughters were violated in each other's presence, impaled, and either carried naked as ensigns upon pikes at the head of the regiments, or left upon poles by the roadside. Others had their arms and breasts cut off. Men, after being indecently and barbarously mutilated, were cut up limb by limb, and had gunpowder thrust into their mouths, and then were blown up. Some, both men and women, were buried alive; some were dragged by the hair on the ground at the tail of a mule. Numbers were cast into a burning furnace. Young women fled from their pursuers, and leaped down precipices, and were killed, rather than submit to their brutal violence. That these things occurred, we have in proof the depositions of more than one hundred and fifty witnesses, taken in the presence of notaries public, and of the consistories of the different localities."

These awful barbarities produced an instantaneous and immense sensation throughout Protestant Europe. Remonstrances came in from every quarter, and contributions were

made for the sufferers in England, Holland, Switzerland, and other Protestant countries. An envoy sent by Cromwell closed an address that he made to the Duke of Savoy, in the following bold and earnest language: "In the mean time the angels are seized with horror! Men are amazed! Heaven itself is astonished with the cries of dying men! The earth blushes, being discolored with the blood of so many innocent persons. Do not thou, O most high God! do not thou take that revenge which is due to such aggravated wickedness and horrible villany? Let thy blood, O Christ, wash away the stain of this blood." Although large collections were taken up and sent to the relief of the sufferers who survived the carnage, yet multitudes continued to be in great distress for the want of the necessaries of life. Morland, in his work relative to the Waldenses, says, "To this very day they labor under heavy burdens, which are laid on their shoulders by those rigid taskmasters of the church of Rome. To this very day do the enemies of the truth plough and make furrows upon their backs, by robbing them of their goods and estates; by banishing their ministers who were the shepherds of the flock, that the wolves may the better come in and devour them; by ravishing their young women and maidens; by murdering many in-

nocent souls; by cruel mockings and revilings; by continued menaces of another massacre. What shall I say? Those very valleys which they inhabit are no other than a prison or dungeon, to which the port at La Tour serves as a door. To all this I must add, that, notwithstanding those large supplies which have been sent them from England and other foreign states, yet so great is the number of hungry creatures, and so grievous the oppressions of their Popish enemies, who lie in wait to bereave them of whatsoever is given them, and snatch at every morsel of meat that goes into their mouths, that verily they are ready to eat their flesh for the want of bread. The tongue of the suckling cleaves to the roof of its mouth; and the young children ask bread, and no man gives it to them. The young and the old lie on the ground in the streets. Their miseries are more sad and grievous than words can express. They are in a manner dying, whilst they yet live; no grapes in their vineyards; no eattle in their fields; no herds in their stalls; no corn in their garners; no meal in their barrel; no oil in their cruse."

But as though the cup of this people was not full, they were again smitten, in 1663, with the scourge of war, which lasted fourteen months. Although wasted, and torn, and bleed-

ing, from past conflicts, yet they were forced again to arouse themselves to the defence of their altars, their habitations, and their lives. As in past conflicts, the movements of the enemy were marked with treachery, cruelty, and the most high-handed atrocities; while the Waldenses maintained their heroic fortitude and devotion to the religion of their fathers. It is difficult for us, protected as we are in all our rights and privileges, to realize the alarming excitement and terror in which this people constantly lived. Scarcely did they recover from the stunning effects of one war, before another, more terrible and bloody, burst upon them. Scarcely were their tears, over the fall of near friends, wiped away, before they were called to weep over other victims of the fury of their enemies. Even during the seasons when the storms of war abated, they lived in constant fear of their enemies. If they cultivated their fields, they knew not but that they would be trampled beneath the feet of their persecutors. If they built houses, in all probability they would only be fuel for the incendiary. If they erected churches, they might soon be demolished. If they reared and educated their children, they might reach manhood only to be pierced through with the sword, or to linger out a miserable existence in the dungeon of an

Inquisition. They were literally strangers and pilgrims on the earth ; they had here no abiding city. Yet, through all their trials and agonies, we find them maintaining their faith, and trusting in their glorious Redeemer. They seek a city that hath foundations, whose builder and maker is God. They know that there remaineth a rest for the people of God. Noble men ! Heroic Christians ! Kings and princes, not of this earth, — for no thrones here are worthy of them, — but kings and princes unto God ! monarchs upon the thrones of an everlasting kingdom ! They have gone hence to join the noble army of martyrs, the general assembly and church of the first born. To-day they swell the multitude of worshippers who bow before the Lamb, and sing the glories of redeeming love. They have left their mountain home for the heights of the spiritual Jerusalem, where no din of war or groans of the dying can reach their ears ; where no mansions are invaded, no temple falls, but where the broad shield of an almighty King is thrown over them.

But the sufferings of this people ended not with the war of 1663. The storm of persecution had lulled only to break out with still greater fury. After twenty years of oppression, the most horrible of the thirty-three wars, which they had endured on account of their religion, burst upon

them. Louis XIV., having crushed Protestantism in France, called upon the Duke of Savoy to imitate his example in reference to the Waldenses. The duke at first declined the request; but Louis threatened that, if he did not exterminate the Waldenses, he would send his armies against them, and annex the valleys to his own dominions. The duke became alarmed, and issued an edict calling upon the inhabitants to abandon their religion, break up their churches, send away their pastors, allow their children to be educated by Roman Catholics, and, in short, become Papists. But the command being disobeyed, the forces were sent against them, and in the first two battles were repulsed with serious loss. On the third day, from some unaccountable cause, the Waldenses laid down their arms, and fourteen thousand of them were taken prisoners, and crowded into miserable dungeons. In a few months eleven thousand died from cold, hunger, and various privations. Two thousand children were carried away to be educated by Popish teachers. The valleys, and all the property of the unfortunate people, were given up to the Roman Catholics. Three thousand, who survived, were allowed to retire to the Protestant cantons of Switzerland, where they were kindly received by their brethren.

But we may be asked, Does not the spirit of persecution belong to the past ages of the Romish church, rather than to these modern times? To this question I would reply by referring to the recent treatment of the Madiai family by the Popish authorities, to the spirit manifested towards Protestants in France and Ireland, and to the language used in the Roman Catholic journals of America, in regard to the right of the Papal church to exterminate heresy. The truth is, that the persecution of opponents is an element inherent in the very system of Romanism. Their journals in this country have repeatedly avowed that no faith is to be kept with heretics, and that, had they the power to destroy religious liberty and Protestantism in America, they would instantly exert that power. One of their papers at the west does not hesitate to say "*that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that, by doing so, we should injure the cause that we wish to serve.*"

A most daring outrage has recently taken place in Ireland, which is thus described in one of the religious papers in this city: —

“A party of Protestants from Enniskillen, eight hundred in number, had chartered a railway train for an excursion to Derry; but on their return, they encountered some heavy stones, which had been placed on the track, near an embankment, where it was expected that the cars would be thrown off, with the destruction of an incalculable amount of life. One of the stones weighed over one thousand pounds, and must have required twenty men to have placed it there. The train was drawn by two engines, both of which were thrown off the track, and one engineer was killed; but, as the fastening of the trains to the engines was broken, the cars were not thrown off, and no person in them was injured. Lord Enniskillen was on the engine, but he jumped off, and escaped with some bruises. Several arrests of persons suspected of the crime have been made. The religion which could have prompted such an act must be the religion of the devil. It is evident that the catastrophe was expected by the editors of some of the Romish papers. A correspondent of one of them writes as follows, just previous to the occurrence:—

““On to-morrow, (Friday,) there will be a great gathering of the Orangemen of the counties of Tyrone, Fermanagh, and Londonderry, or the city of Derry. *The Londonderry and Enniskil-*

len Railway has proved useful to the Orangemen in this part of Ulster to hold processions. How the gathering of to-morrow may come off, Heaven alone can tell. The probabilities are, we shall have a similar scene as that which has taken place at Newtownlimavady. Should any thing happen in Derry to-morrow, I will send it to you in time for your Saturday's edition. The great danger to be apprehended from the government refusing to take vigorous steps to suppress these proceedings, is the revival of the old Ribbon system.'

"After the accident, which providentially defeated the intention of wholesale murder, (only two being killed, and one of these a Romanist engineer,) the people gathered about; but no one offered the least assistance, and some refused to bring water, or even a door on which to carry the wounded, after taking pay for *doing* it. It providentially happened, that the train was passing slowly at the time of the accident, and so kept from being thrown off the track. This resulted from one of the engines not being in working order, of which fact the engineer could give no account.

"But one of the most remarkable things about it is, that some of the Romish papers in Ireland openly justify the outrage. To the Mercury belongs this consummation of infamy.

That paper doubts whether the attempt was so much to be reprehended, when the positions of the two parties are considered! That is, the deliberate murder of Protestants is not to be deprecated!"

If Rome has improved in regard to its persecuting spirit, we should be glad to be furnished with the evidence.

VIII.

THE INQUISITION.

“INSTRUMENTS OF CRUELTY ARE IN THEIR HABITATIONS. O MY SOUL, COME NOT THOU INTO THEIR SECRET; UNTO THEIR ASSEMBLY, MINE HONOR, BE NOT THOU UNITED.” — *Gen.* xlix. 5, 6.

THE most palpable contradiction of ideas that is conceivable to the human mind is expressed in the phrase “the holy Inquisition.” With as much propriety might one speak to us of a holy hell, or the immaculate purity of devils, as to talk about a holy Inquisition.

Papal writers have been distinguished for their skill and daring in the perversion of language, but in this expression they reach the very highest point of perversion. They cannot go beyond this, themselves. “A holy prostitute,” “a holy murderer,” “the holy Judas Iscariot,” these expressions are feeble compared with “the holy Inquisition.”

Bring together all the crimes in the catalogue of human wickedness, — fuse into one mass, treachery, hypocrisy, fraud, cruelty, and the greatest atrocities and vellanies of which this

earth has ever been the theatre, — and you may obtain a conception of the horrors of the Romish Inquisition. No one, with the least degree of sensibility, can read the history of this institution without having his soul filled with the keenest indignation, and without feeling that even fallen human nature is disgraced by its atrocities.

The founder of the Inquisition was one Dominic, although some historians are inclined to think that the benevolent idea was first suggested to the mind of Pope Innocent III. Either of these worthies might receive the honor without any violence being done to their dispositions and characters.

Dominic was eminently qualified, by nature and experience, for his work. He was a man who rose above every feeling of compassion or pity, and who seems never to have had the slightest conception of what is called humanity. His cruelty was of that cold, intense, impregnable sort, upon which no amount of suffering or anguish could make any impression. His highest happiness consisted in witnessing the tortures, and listening to the groans of his victims. If he could have before him a heretic bleeding at every vein, with dislocated joints, and torn nerves, and lacerated limbs, he was in paradise. He completed his preparation for

the office of inquisitor, during the bloody wars that raged against the Albigenses. In the hottest of the battle, he might have been seen, with a crucifix in his hand, at the head of the soldiers, urging them on to the slaughter of the Christians. He used the emblem of the Prince of Peace, as the means of firing the souls of men with the fiercest passions, and stimulating the barbarities of war.

If there were any tendencies in his nature towards mercy, they were under such complete discipline that they never manifested themselves. They were crushed in their incipient stages, if they ever existed, so that the man could prosecute his fiendish work with energies untrammelled by scruples of conscience, and with a vigor that was not weakened by a remorse that would have affected ordinary minds. As a reward for his valuable services, this miscreant was canonized, and is to this day worshipped as a saint in the Romish church. The Roman breviary praises "his merits and doctrines, which enlightened the church; his ingenuity and virtue, which overthrew the Tolosan heretics; and his many miracles, which extended even to the raising of the dead."

His own letters and preaching bear witness to his atrocious cruelty. After receiving his appointment as inquisitor, he preached a ser-

mon in the church of St. Prullian, before a vast crowd, in which he declared that "he was resolved to defend with his utmost vigor the doctrines of the faith, and that, if the spiritual and ecclesiastical arms were not sufficient for this end, he was determined to call in the secular arm, to excite and compel the Catholic princes to take arms against heretics, that the very mention of them might be utterly destroyed."

Some of the princes and bishops, shrinking from this bloody work, Dominic, in order particularly to exterminate the innocent Albigenses, formed an order called the Militia of Christ, which was approved of by the pope, and protected by the Emperor Frederic II.

Pope Innocent III. not living to complete the organization of the Inquisition, the work was prosecuted with great vigor by his successors, Honorius III. and Gregory IX. The latter, in the year 1229, called a council at Toulouse, which, among other enactments, ordained that appointed persons, lay and clerical, should search for heretics, and that no territorial lord should harbor any suspected person. At the same time it was required that all the inhabitants of each district should be registered, and that every person arriving at a certain age, should take an oath of adhesion to the Catholic faith, and of renunciation of heresy.

The tribunal of the Inquisition was first established at Toulouse, in 1233. Gradually increasing in power and cruelty, the institution was afterwards introduced into Spain, Portugal, and other Papal countries. The managers of these inquisitorial courts were selected chiefly from the Dominicans and Franciscans, as these orders of monks were the most zealous advocates of Popish doctrines, and were well qualified, by their low origin and brutal nature, for their bloody work. From the pope they received unlimited powers to excommunicate or condemn to death any persons whom they suspected of heresy. They could also engage in crusades against heretics, and unite with sovereigns in making war upon any who were obnoxious to the Papal authorities.

In 1244, Frederic II. greatly aided them by publishing two very cruel edicts. First, that all heretics who continued obstinate should be burned, and, second, that all heretics who repented should be imprisoned for life.

Those persons were accounted guilty of heresy who uttered or wrote any thing against the doctrines, traditions, or rites of the Romish church, or who spoke a word against the Inquisition. Also, if any one read a book that had been condemned by the Inquisition, or neglected mass, or allowed a year to pass with-

out going to confession, or read the Holy Scriptures in the language of the common people, or listened to a sermon from a Waldensian, or any other heretic, or prayed with a heretic, or aided one in escaping from the horrors of the Inquisition, or refused to obey the commands that issued from these tribunals — he was pronounced guilty of heresy.

Indeed, all Roman Catholics were commanded to inform against their nearest and dearest friends, if they were but suspected of entertaining heretical opinions, under the penalty, if they refused, of excommunication. Should one, under an impulse of humanity, extend the least comfort or consolation to a suffering disciple of Jesus, whose conscience would not allow him to adopt the superstitions of the Romish church, he would at once be seized and punished by these merciless inquisitors.

Situated as we are, it is impossible for us to realize the intense solicitude and emotions of terror that must pervade a community in the midst of which is planted this infernal tribunal.

Under its tyrannical sway, parents are required to stifle all their natural affections and tender regard for their children, and become their accusers, if they discover in them any symptoms of a vital faith, or a disposition to

study and obey the word of God. Children must forget the reverence, gratitude, and love due to their parents, and, under the severest penalties, act as spies over their conduct, and report to these tormentors the least deviation from the despotic rules of the Papacy, and the slightest remark that indicated disrespect towards the Papal church, or disapproval of the horrors of the Inquisition. No one is permitted to visit his dearest relative or friend, who has been cast into one of its horrid dungeons. Though he may be convinced of the perfect innocence of that friend—though he may be prompted to afford him aid and comfort by the dictates of humanity and religion, as well as feelings of personal friendship—though he may know that in the arrest of his friend the principles of justice have been grossly outraged—yet it is at the peril of his own life that he extends the least sympathy to the unfortunate victim.

In the organization of this institution, *the inquisitor general* was at the head of the supreme council, which exercised authority over all the inferior courts. His powers were immensely great. He appointed the inferior inquisitors, who bore the title of most reverend, and were equal in rank to the bishops. In large districts, there were vicars, or commis-

sioners, who aided the general in his infamous work. The officer who brought the charges against the accused was called *the promoter fiscal*, who swore that he was not influenced by malice. Those who acted as secretaries of the tribunal were called *notaries*. It was their duty, not only to keep a record of the transactions of the court, but also to preserve an account of the most minute circumstances in the trial, such as the appearance of the criminal, his readiness or hesitation in answering questions, the changes in his countenance, manner, voice, &c.

There were also *treasurers*, who took care of the property that was confiscated, and held it subject to the directions of the tribunal. It was common for persons to be seized and murdered, simply to gain possession of their property; so that wealth was as dangerous an element as heresy.

Such a tribunal, possessed of unlimited powers, accountable only to the pontiff, who would wink at the most palpable wrongs in order to preserve its influence, prosecuting its nefarious work in secret, and managed by the vilest set of wretches that ever disgraced the world by their presence, must necessarily be an engine of terrible force and boundless cruelty. And we are free to say that we search the history

of the world in vain, to find an institution that can at all compare with this, for atrocity and merciless barbarity. Of all the tribunals that have ever raised their hideous forms upon pagan, Mahometan, or Christian soil, this is the most frightful and stupendous. Here malevolence and misanthropy have rioted without control. Here the most fiendish disposition has been satiated, by tortures and agonies the most intense ever endured by human beings.

The ministers of this tribunal usually issued forth in the dead of night to execute their barbarous purposes. Approaching the house of the alleged criminal, and knocking at the door, they made known, in a few words, their deadly mission. "The thunderbolt launched from the black and angry cloud," says one, "strikes not with such alarm as the sound of, *Deliver yourself up a prisoner to the Inquisition!* Astonished and trembling, the unwary citizen hears the dismal voice; a thousand different affections at once scize upon his panic-struck frame, and he remains perplexed and motionless. His life in danger — his deserted wife and orphan children — eternal infamy the only patrimony that now awaits his bereft family — are all ideas which rush upon his mind. He is at once agitated by an agony of dilemma and despair. The burning tear scarcely glistens on his livid

cheek ; the accents of woe die on his lips ; and amidst the alarm and desolation of his family, and the confusion and pity of his neighbors, he is borne away to dungeons whose damp and bare walls can alone witness the anguish of his mind." Here, cut off from all intercourse with his friends ; without society or books ; without even a knowledge of the crime for which he has been arrested ; with no companions but his own sad thoughts, and the dread of the tortures that are before him, he must linger on from day to day, and week to week, awaiting the issue of the terrible calamity that has befallen him. We do not wonder that many, under the influence of this protracted anguish, have had their spirits broken ; and that others, not governed by Christian principle, or sustained by Christian fortitude, have terminated their sufferings by suicide. A learned Spaniard, who, in the reign of Charles V., was imprisoned under the suspicion of favoring Lutheranism, exclaimed, " O, my God ! were there no Scythians, or cannibals, or pagans still more savage, that thou hast permitted me to fall into the hands of these baptized fiends ?" After lingering in his gloomy and filthy dungeon, which the persecutors never allowed to be cleaned, he died, under circumstances too painful to be narrated. Another learned and

devoted Christian, who was immured in the prison of Seville, often said that his condition was more dreadful than any kind of torture that he could be called to endure.

When the poor victim was brought before the tribunal, he was subjected to a series of questions that required him to review nearly all the events of his life. He was obliged to state his parentage, the names of his relatives, and whether any of them had ever been arrested by the inquisitors. He was asked what he supposed was the cause of his arrest, and was required to give an account of his opinions and thoughts, as well as of his actions. Sometimes the questions were put in tones of persuasion and apparent sympathy, in order to elicit a full and frank confession. If this failed, other modes were resorted to, which violated every principle of right or justice. Take, for instance, the following passage from the Directory of Nicholas Eymeric, who was inquisitor general of Arragon in 1536, and whose work was sanctioned by Gregory XIII. : —

“ When the prisoner has been impeached of the crime of heresy, but not convicted, and he obstinately persists in his denial, let the inquisitor take the proceedings into his hands, or any other file of papers, and looking them over in his presence, let him feign to have discovered

the offence fully established therein, and that he is desirous he should at once make his confession. The inquisitor shall then say to the prisoner, as if in astonishment, ‘ And is it possible that you should still deny what I have here before my own eyes?’ He shall then seem as if he read; and to the end that the prisoner may know no better, he shall fold down the leaf, and, after reading some moments longer, he shall say to him, ‘ It is just as I have said; why, therefore, do you deny it, when you see I know the whole matter?’ When the inquisitor has an opportunity, he shall manage so as to introduce to the conversation of the prisoner some one of his accomplices, or any other converted heretic, who shall feign that he still persists in his heresy, telling him that he had abjured for the sole purpose of escaping punishment by deceiving the inquisitors. Having thus gained his confidence, he shall go into his cell some day after dinner, and keeping up the conversation till night, shall remain with him, under pretext of its being too late for him to return home. He shall then urge the prisoner to tell him all the particulars of his life, having first told him the whole of his own; and, in the mean time, spies shall be kept at the door, as well as a notary, in order to certify what may be said within.”

In cases where the charge was of a grave or important character, if these means failed of extracting a confession, the torture was applied. The victim was taken to a room under ground, which no ray of light from the sun ever reached. Here, around a table, were seated the inquisitor, inspector, and secretary. In a corner of the room stood the executioner, clothed in black, and presenting a hideous and frightful appearance. While the prisoner was supposed to be terrified by the preparations that were being made for his torture, he was again urged to confess the whole truth. If he persisted in asserting his innocence, however well grounded might be his declarations, he was given over to the executioner.

After being stripped, without regard to sex or decency, the prisoner was clothed in a tight linen garment, leaving the arms bare. The processes of the torture are thus described by an able and truthful writer : * —

“The first process was that of the *pulley*.”

* The most reliable sources of information, in regard to the Inquisition are Limborch's Inquisition. Puigblanch's work, and the History of the Inquisition of Spain by Don Juan Antonio Llorente, formerly Secretary of the Inquisition, Chancellor of the University of Toledo, &c. For this and other extracts, I am indebted to a work issued by the London Tract Society, entitled “The Inquisition in Spain and other countries.”

By this the prisoner was hoisted to the roof of the hall, his hands bound behind him, and attached to the rope which elevated him, whilst a heavy weight, sometimes of a hundred pounds, was fastened to his feet. The simple elevation of a human body six or seven feet from the ground was dislocating; but this torture could be severely increased. Sometimes, whilst in this position, stripes were applied to his back; and sometimes, the rope being suddenly relaxed, the weight descended in an instant towards the ground, which, however, the body was not allowed to touch; and by this violent jerk the limbs were disjoined with the most excruciating agony. In the mean time, the secretary was precise in recording the whole process—the weights which were attached to the body, as well as how often, and during what length of time the culprit was suspended.

“The next principal torture was that of the *rack*. The victim was extended upon a wooden frame, having transverse portions, like a ladder, or sometimes only one cross piece, upon which his back might uneasily rest, with his feet usually higher than his head. Small cords were then affixed to the fleshy parts of his body, namely, to the upper and lower arm, and to the thigh and calf of the leg, which, being tightened by the application of a bar, used after

the manner of a tourniquet, buried themselves in the soft and yielding integuments, cutting to the bone. A still more terrible torture belonged to this 'wooden horse,' as it was sometimes called. A thin wetted cloth was thrown over the mouth and nostrils of the sufferer, through which he could scarcely breathe; then a stream of water, sometimes amounting to seven pints, was poured down his throat, producing the sensation of drowning or suffocation. (During this time, the notary kept a minute of the whole process, down even to the quantity of water which was administered.) When this cloth, which had during this time penetrated considerably into the victim's body, was removed, it was usually covered with blood, and its withdrawal was a renewal of the agony of the previous process.

"The third principal torture was that of the *fire*. The feet of the prisoner, already saturated with tallow or oil, were placed in a kind of stocks, and exposed to the heat of lighted charcoal — a process of roasting alive. This torture was, however, mainly confined to Italy, and was especially adapted to persons who were deformed, and to whom other modes of torture were not so easily applicable. When his agony had reached its crisis, a moment's intermission was given by the interposition of a board; the

prisoner was then exhorted to confess ; but if he would not, or could not, the roasting went on. Heathenism might have exulted in so barbarous a cruelty.

“ But though these were the principal tortures, the Inquisition could boast of many others. Sometimes a considerable amount of water was allowed to trickle, drop by drop, upon the culprit. Sometimes the body was enveloped in a linen garment, which was drawn as tight as possible, so as almost to squeeze the sufferer to death ; then, being suddenly relaxed, it produced by the change the severest anguish. Sometimes small cords were bound around the thumbs so tightly that the blood poured out from beneath the nails. Sometimes the body, placed against the wall, and adequately supported, was tightly compressed by small cords affixed to the wall ; then, the bench beneath the sufferer being removed, the body was left to hang by these cords alone. The reader can best conceive the suffering. Sometimes a small ladder, the transverse parts of which were made of sharpened wood, was placed against the shins of the victim, and was then violently struck with a hammer. The torture of this infliction was incredible. Sometimes ropes were placed about the wrists of the accused, and were then drawn tight by being passed over the back of the torturer,

who leaned forward with all his might till the flesh was severed. The last tortures were inflicted on Orobio, a Spanish Jew, who related the facts to Limborch.

“ One of the Italian tortures consisted of two cubes of iron, concave on one side, which were bound forcibly on the heel, then screwed into the flesh. Another, called the *canes*, was composed of a hard piece of wood, placed between each finger; the hand was then bound, and the fingers forced together. Nor need we omit an agonizing torture—the placing of a foot—sometimes a woman’s foot—in a heated slipper. But Llorente relates a torment, observed in Madrid, in the year 1820, which perhaps surpasses all. We give it in his own words:—

“ ‘The condemned is fastened in a groove, upon a table, on his back; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer; at length it cuts the skin of his nose, and gradually acts on until life is extinct.’

“ Does any perceptible vestige of the religion of love linger in such observances?

“On the subject of the torture Llorente says, —

“‘I shall not describe the different modes of torture employed by the Inquisition, as it has been already done by many historians. I shall only say that none of them can be accused of exaggeration. I have read many processes which have struck and pierced me with horror, and I could regard the inquisitors who had recourse to these methods in no other light than that of cold-blooded barbarians. Suffice it to add, that the council of the “supreme” has often been obliged to forbid the repetition of the torture in the same process; but the inquisitors, by an abominable sophism, have found means to render this prohibition almost useless, by giving the name of *suspension* to that cessation from torture which is imperiously demanded by the imminent danger to which the victim is exposed of dying in their hands.’”

But some Romanists, while they admit that these atrocious cruelties have been practised, yet contend that they belong to a past age, and that the present generation are not responsible for them. Were such the fact, we would readily allow that the force of the argument, as bearing upon the present Papal church, would be greatly weakened. But it is not a fact. The Inquisition has been sustained whenever and

wherever the Papacy has dared to open its dungeons, as we shall prove before we are through.

Indeed, it has been in these modern times openly advocated by Popish writers. It is suspended, but not annihilated. Where is the decree or law from any pope or council, declaring the institution abolished? We can find decrees enough that favor it, but none from any Popish ecclesiastical authority denouncing it.

Among the fruits of this terrible tribunal, we cannot overlook the *auto da fè*, or act of faith, as the scene is called. When several of the victims of the Inquisition were to be executed, a day was fixed upon, usually the Sabbath, when it was publicly announced that there would be presented a view of the last judgment. In this horrible scene, we have exhibited every phase of wickedness and villany, the most heartless cruelty, combined with hypocrisy, a mockery of mercy, and the most astounding blasphemy.

When the inquisitors had prepared their victims, they sent word to the magistrates that on the appointed day they would deliver the prisoners into their hands for execution. The magistrates, however reluctant to perform such a service, did not dare to refuse, as they would be themselves excommunicated, and exposed to the wrath of the ecclesiastical tormentors. In

order to secure a large and approving audience, an indulgence of forty days was granted to those persons who should be present. That public order might be preserved, proclamation was made that during the day no person should carry firearms, or drive any vehicle through the streets. The prisoners were dressed in robes bearing various devices, which indicated the supposed degree of their guilt.

From the numerous accounts given of this barbarous ceremony, I would select the following description of the *auto da fè* which took place in Madrid, in 1680, at which Charles II. and his queen were present:—

“At seven o’clock in the morning, the great bell of the cathedral began to toll, and the procession moved forward. The way was cleared by soldiers of the holy tribunal. Next came surpliced priests, among whom the Dominican monks were honored with precedence, and bore the banner of the Inquisition, which in Spain is a green cross on a black ground. A hundred and twenty prisoners followed, some in person and others in effigy borne on tall poles, the least guilty having the honor of precedence. Of these victims, forty-eight were men, seventy-two were women — an appalling but significant distribution. The effigies were sometimes accompanied by boxes containing the bones of

deceased heretics. Last in the procession of prisoners came twenty-one condemned to die, the greater part of whom were gagged lest they should utter words which might be dangerous to the ears of spectators. These victims, wearing the corroza and sanbenito, were each attended by two friars, torturing the miserable sufferer to the last by useless and rejected overtures. The procession was wound up by the local magistracy, the officers of state, the chief bailiffs of the Madrid Inquisition, the familiars of the holy office, on horses superbly attired, the ecclesiastical ministers, the fiscal proctor of the tribunal of Toledo, bearing the standard of the faith, &c., and, last of all, the inquisitor general, 'seated on a superb bay horse, with purple saddle and housings, ornamented with ribbons and fringe of the same color, and attended by twelve servants in livery.' * * * Olmo tells us that 'this procession was performed in perfect silence.'

"A stage had been erected in the large square, of temporary materials, and in the following manner: At the back of the stage were three rows of galleries rising one above another, covered with drapery.

"When the royal party had taken their seats, the prisoners were paraded before them. An oath was then administered to the king, that

he would defend the Catholic faith, ‘which our holy mother the apostolic church of Rome holds and believes; and that he would persecute, and command to be persecuted, all heretics and apostates opposed to the same; that he would give, and command to be given, to the holy office of the Inquisition, and also to the ministers thereof, all aid and protection, in order that heretics, disturbers of our Christian religion, might be seized and punished conformably to the laws and holy canons, without any omission on the part of his majesty,’ &c.

“Mass was then said, and the oath was administered to the mayor of Madrid and to the people present; after which a sermon was preached by a Dominican qualifier. * * *

“The sermon being ended, the trials and sentences were read, which occupied the multitude till four in the afternoon. Those who were condemned to die were, if ecclesiastics, stripped of their robes with great solemnity. The victims were then delivered over to the magistrates, with the hypocritical request as to each one, ‘that they would treat him with much commiseration, and not break a bone of his body, or shed his blood.’ But as the judge had been already made acquainted with the number of prisoners to be delivered over to him, every preparation had been made for this

consummation. The place of execution was an area suitably fitted up for the occasion, being a stone platform of sixty feet square, and seven feet in height. Some of those who were condemned to be burned, anticipating the orders of the executioners, cast themselves into the fire. The rest were soon made to follow. The bodies of those on whom the sentence of strangulation before death had been carried out, were then thrown into the flames, together with the effigies or bones of such as had not fallen into the hands of their merciless tormentors."

It seems to us, in this age of light and humanity, scarcely credible that such barbarous scenes could be enacted in any age of the world, and especially that they could be demanded in the name of religion. Yet we find them sustained by the whole authority of the Papacy, and accompanied by a show of religious fervor that we wonder does not draw down the vengeance of an insulted Deity. The pretence, that because the secular officers execute the victims, therefore the members of the Romish church are guiltless, is the most stupendous piece of mockery that was ever exhibited on the face of the earth.

But these awful scenes are not without some redeeming features. In the fortitude, patience, and faith of the heroic sufferers, we are furnished

with new evidences of the energy and life-giving power of the doctrines of the gospel. We are taught that that system of religion must indeed be from God, that can carry believers through such various and intense trials — that can sustain them amid such manifestations of hypocrisy and insolence, as well as cruelty, and enable them, while the consuming flames are around them, to sing the praises of their Maker, to rejoice in God, and joy in the God of their salvation.

Did our limits allow, we would speak of the individual instances of noble Christian heroism that lie scattered along the track of this infernal tribunal. But we hasten to notice the establishment of the Inquisition in Spain, which took place under the reign of Ferdinand and Isabella. Here new, and even more rigid principles were introduced into the institution. Llorente mentions them in his “History of the Inquisition,” among which are the following: —

The sixth article ordained that part of the penance of a reconciled heretic should consist in being deprived of all honorable employments, and of the use of gold, silver, pearls, silks, and fine wool.

The eleventh article decreed that a penitent who demanded absolution might receive it, but

at the same time he must be condemned to perpetual imprisonment.

By the nineteenth article, if an accused man did not appear when he was summoned, he was denounced as a heretic. The other articles are equally atrocious.

The persecutions in Spain raged with great violence against the Jews, who had acquired wealth and influence. They were charged with various crimes, of which they were never guilty; and so great was the excitement against them, that the inquisitors declared that they must be banished from Spain, in order to save the Christian religion. Being greatly alarmed, they offered to the sovereigns thirty thousand pieces of silver, and promised to be obedient and faithful citizens.

"These propositions," says one, "were conveyed to Ferdinand and Isabella by Abarbanel, once a farmer of the royal revenue, who, having been allowed to reach the royal presence, in the Alhambra, kneeling at the royal feet, besought the sovereigns to recall the sentence which they had just pronounced, namely, that, after the next 31st of July, every person harboring a Jew should incur the forfeiture of all his property, and be deprived of any office he might hold; and that, during the interval, any Jew might sell his estates, subject to the con-

dition that they were not to remove gold, silver, money, or other prohibited articles. The entreaty was abject, the temptation great, when Torquemada burst into the apartment, and drawing forth a crucifix, held it up as he cried out, 'Judas sold his master for thirty pieces of silver; your highnesses would sell him anew for thirty thousand: behold him! take him and sell him with all the haste you can!' He threw the crucifix on the table, and left the apartment. Abashed and confounded, the royal couple retraced their steps. Torquemada had gained the victory, and the edict was signed March 20, 1492.

"Nothing could exceed the consternation of the Jews on the issuing of this proclamation. The time was too short, the state of the market (now presenting advantageous offers on every hand) too unfavorable to allow of any fair measure of compensation for the property they were compelled to sacrifice. 'A house was exchanged for an ass; a vineyard for a small quantity of cloth or linen.' But in vain did Torquemada urge them to receive baptism. A few only listened to his exhortations. The rest, to the number of eight hundred thousand, quitted Spain; some of them, in evasion of the edict, carrying their money concealed in their

saddles, or in their garments, whilst not a few of them swallowed their gold.

“When the day named in the edict arrived, all the principal roads witnessed a melancholy spectaele in the crowds of sad and desolate exiles by which they were thronged. Men, women, children, on horses, or asses, or carts, thronged the highways, attended by a great multitude who performed the journey on foot. Few knew the direction which they ought to take. Their misery was aggravated, not relieved, by the songs and music with which their rabbis exhorted them to triumph over the calamities of the occasion. Vessels had been partially provided at the principal ports; but the insufficient means of transport mocked their hopes. They were assailed on their road by multitudes of plunderers and debauchees, who, in some cases, even tore open their bodies in search of gold. Of those who reached their provided vessels many were sold into slavery, and many thrown into the sea. Pestilence invaded some of the over-crowded vessels; shipwreck and famine did their work on many more. Some, who managed to reach Ercilla, a Christian settlement in Africa, proceeded to Fez, to be plundered by robbers, and then returned to Ercilla, where their calamities induced

them to accept an unwelcome baptism. Others, journeying towards Italy, took refuge in Naples, bringing with them a pestilential disorder, which spread among the inhabitants, and carried off twenty thousand in one year. Others again, with better success, made their way into Portugal, through which they were allowed a passage at the rate of a crusade a head; while they were allowed, if they settled, to ply their skill as artisans in that kingdom."

But we cannot follow out the history of this terrible tribunal in Spain. We see that it has left its blight upon all her institutions, and proved a curse from which the nation cannot for ages recover. It has darkened every hope, blighted every prospect, and spread in every direction despair, ruin, and death.

The terrible enginery of the Inquisition was introduced by Spain into her South American colonies. It was established at Lima, and produced there the same fearful results that were experienced elsewhere. Until quite recently persons might be seen bearing the marks of its tortures.

"A Spaniard," says Tschude, "whose limbs were frightfully distorted, told me, in reply to my inquiries, that he had fallen into a machine which had thus mangled him. A few days before his death, however, he confided to me

that in his twenty-fourth year he had been brought before the tribunal of the holy Inquisition, and that, by the most horrible tortures, he had been compelled to confess a crime of which he was not guilty. I still shudder, when I remember his crushed and twisted limbs, at the thought of the agonies which the unhappy wretch must have endured.

“On one occasion its power met with an unexpected check. The viceroy, Castel Fuerte, was denounced to it by his confessor as a heretic. He was summoned, accordingly, before the holy office, always eager to show its authority, even over the highest. He went, entered the hall of judgment, took out his watch, and said, ‘Señores, I am ready to discuss this affair, but for one hour only; if I am not back by that time, my officers have orders to level this building with the ground.’ And, indeed, at that very time his body guard, a company of infantry, with two pieces of artillery, had taken their station before the building. The inquisitors, aghast at this information, consulted together during a brief colloquy; then, with officious eagerness, complimented Castel Fuerte out of their establishment.”

In Portugal, the machinery of the Inquisition was worked with appalling power, and with the most fatal results. Llorente, in speak-

ing of the cruelty of Cardinal Tabera, who was the sixth inquisitor general in Portugal, says, —

“The number of victims, calculated as it was for the time of Maurique, affords, for the seven years of Cardinal Tabera’s ministry, seven thousand seven hundred and twenty individuals condemned and punished; eight hundred and forty were burned in prison; four hundred and twenty in effigy; the rest, in number five thousand four hundred and sixty, were subjected to different penances. I firmly believe that the number was much more considerable; but, faithful to my system of impartiality, I have stated the most moderate calculation.”

After a revolution which shattered the iron framework of tyranny in the nation, the office of the Inquisition in Lisbon was abolished, and the prisons were thrown open for public inspection. They are thus graphically described: —

“On the 8th of October, 1821, the palace of the holy office was opened to the people. The number which crowded to see it for the first four days rendered it extremely difficult, and even dangerous, to attempt an entrance. The edifice is extensive, and has the form of an oblong square, with a garden in the centre. It is three stories high, and has several vaulted galleries, along which are situated a number of dungeons of six, seven, eight, and nine feet

square. Those on the ground floor and on the first story, having no windows, are deprived of both air and light when the door is shut. The dungeons of the next story have a kind of breathing hole, in the form of a chimney, through which the sky may be seen. Those apartments were allotted to prisoners who, it was supposed, might be set at liberty. In the vaulted wall of each dungeon there is a hole of about an inch in diameter, which communicates with a secret corridor running along by each tier of dungeons. By this means the agents of the Inquisition could at any moment observe the conduct of the prisoners without being seen by them; and, when two persons were confined in the same dungeon, could hear their conversation. In these corridors were seats, so placed that a spy could observe what was passing in two dungeons by merely turning his eyes from right to left, in order to look into either of the holes between which he might be stationed. Human skulls and other bones have been found in several of the dungeons. On the walls of these frightful holes are carved the names of some of the unfortunate victims buried in them, accompanied with lines, or notches, indicating the number of days of their captivity. One name had beside it the date '1809.' The doors of certain dungeons, which

had not been used for some years, still remained shut, but the people forced them open. In nearly all of them human bones were found; and among these melancholy remains, in a dungeon, were fragments of the garments and the girdle of a monk. In some of these dungeons the chimney-shaped air hole was walled up, which is a certain sign of the murder of the prisoner. In such cases the unfortunate victim was compelled to go into the air hole, the lower extremity of which was immediately closed by masonry. Quicklime was afterwards thrown on him, which extinguished life and destroyed the body. In several of these dens of misery mattresses were found, some old, others almost new — a circumstance which proves, whatever may be said to the contrary, that the Inquisition in these latter times was something more than a scarecrow. The ground on which the palace of the Inquisition stands was covered with private houses before 1775; whence it is plain that the victims who have suffered here must all have been sacrificed within less than sixty years. Besides the dungeons which the people visited, there are subterraneous vaults which have not yet been opened."

The modern Inquisition in Italy shows us how slightly the persecuting spirit of Roman-

ism has been affected by the light and progress of civilization. In the year 1825, under Pope Leo XII., the work of the inquisitors was recommenced with new vigor. The prisons were somewhat improved in regard to air and light, but the spirit which caused the erection of them was as dark, cruel, and hateful as ever. From that period until the late revolution in Italy, scenes of horror transpired within the building, the details of which are known only to their infamous authors.

In 1849, the Constituent Assembly determined that the tribunal should be abolished, and the building appropriated to some military purpose. The prisons at that time contained but two persons, a bishop and a nun, the former having been imprisoned there for twenty years. On examining the vaults, a great number of human bones were found, mixed up with lime, and in a state of decay. Portions of human hair and of female dresses were also found, indicating acts of villany that one shudders to contemplate. Between the splendid apartment of the inquisitor and the hall of trial there was a deep opening, at the bottom of which human remains were found, and which evidently was once covered with a trap door. As the victims passed from the hall, their feet would touch the treacherous floor, and, while

perhaps receiving words of sympathy and promises of pardon, they would sink into the cavern, never again to see the light of day.

As to the question whether the Inquisition exists at the present day, we have no means of forming a decided opinion. We are inclined, however, to believe that, should another revolution take place in Italy, and the pope be again compelled to flee, there would be revelations of cruelty and suffering among the thousands of Italian patriots now in the prisons of the Papal States that would startle the civilized world. If, at the present time, a person who applies for a permit to visit a brother or a son in prison is liable to be himself banished from the country, can we suppose that there is any great lenity shown to the prisoner? If there are thousands of patriots to-day suffering, in gloomy and filthy dungeons, all the horrors that the victims of the Inquisition endured, what means have they of making known their agony to the world? What newspaper or telegraph can communicate to us the information? And should the details be made known, how can friends afford relief while French and Swiss bayonets guard the despotism of Rome?

The truth is, that the spirit of deadly persecution is inherent in Romanism. It is one of its vital forces. It can only be destroyed

by the destruction of the system that it animates.

It is indeed a melancholy task to thus trace the career of this church by its tracks of blood, to gaze upon its unparalleled barbarities, to listen to the groans of its victims, to watch the course of that fiendish spirit that has so often put the torch to the fagots around the Christian martyr, and filled the earth with lamentation and tears. Our great wonder is, that religion itself has not been annihilated, and the earth shrouded in the darkness of universal scepticism.

But we are met with the declaration that some Protestants have in times past employed the weapons of persecution. That they have been influenced by the spirit of the period in which they lived we are ready to allow. The dominant power of the Papal church, during those dark ages which acknowledged her almost boundless sway, lay too crushingly upon the universal conscience to allow it completely and at once to free itself. How nobly Protestant Christianity has struggled against the bigotry and intolerance which seemed for a time the inheritance of the whole human family,—how slowly but surely the liberty wherewith Christ doth make his children free has disinthralled the fettered conscience, the shackled soul,—we

are willing for history to testify. Unlike our opponents, we have never claimed infallibility for our leaders. The stamp of human frailty and of their age was upon them; although we believe they were generally in advance of their times, and their aspirations and their influence were for the future's good. We speak now of the acknowledged spiritual leaders; not of such men as Henry VIII., who used religion as a mere political engine, and who, while abjuring Popery, still retained the Popish element of despotism, the Popish union of church and state, which has wrought such deadly harm to vital piety in the British dominions. The church of God seeks to free herself from the virus of the beast with which she has been inoculated; and in proportion as she succeeds will her purity and vitality be made apparent.

While Romanism prides itself upon its immovability, its conservatism, progress is an integral part of Protestantism; and its onward march, however slow, is steady and direct.

We have faith in the poetic utterance, —

“ Truth, crushed to earth, will rise again;
The eternal years of God are hers; ”

and nowhere are her triumphs so freely invited as in this our beloved land.

We feel strong here in our position, our

numerical strength, our ancestry, wealth, and power. But we have an insidious and mighty enemy to work against; and, while we would show that the weapons of our warfare are not carnal, but spiritual, we would guard against every encroachment upon our civil and religious institutions. And among the means to be used for our protection, we would insist upon having the public establishments of the Roman Catholics open to the inspection of the community, just as Protestant institutions are. We would have a law passed requiring the foreman of the grand jury, or some other officer, to visit, at stated periods, the nunneries, convents, and all institutions of a similar character. Our own safety and the safety of our children demand such a measure. Here are young ladies of Protestant parentage enticed, under the plea of superior religious advantages, to enter these nunneries, from which they can never afterwards make their escape. They take the veil, which is literally a veil that is to hide from the public gaze every insult or act of villany to which they are subject, and every suffering that they are called to endure. That these institutions are kept secret, and barred with iron against the public inspection for any good purpose, the past history of Romanism will not allow us to admit for a single moment.

If they are the depositories of such eminent piety as the priests contend, why should the world lose the advantage of its salutary influence? If they are prisons in which the hopes and happiness of the young and confiding are buried, and in which deeds are performed that the American people would not tolerate within the limits of the republic, then the facts ought to be known. I sincerely hope that such a law will be passed, and that the Massachusetts legislature will be the first to set the example.

IX.

THE BIBLE IN OUR PUBLIC SCHOOLS.

"THESE WORDS, WHICH I COMMAND THEE THIS DAY, SHALL BE IN THY HEART; AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND SHALT TALK OF THEM WHEN THOU SITTEST IN THY HOUSE, AND WHEN THOU WALLEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP."—*Deut.* vi. 6, 7.

"THE ENTRANCE OF THY WORDS GIVETH LIGHT; IT GIVETH UNDERSTANDING TO THE SIMPLE."—*Ps.* cxix. 130.

THE recent systematic and powerful efforts that have been made by Roman Catholics to divide the public school fund, and banish the Bible from our free schools, have aroused the American community to a sense of their just rights, and to the dangers which threaten our invaluable system of education. The hostility which has been and continues to be manifested, though aimed professedly against sectarianism, yet really exists against all education, that enlightens and purifies the masses of the people. The cry which is raised about the Bible in public schools, about the rights of the Catholic population in regard to the school funds, is

really the clamor of the Romish priesthood against the mental and moral light that is pouring forth from our schools, and threatening the existence of their system, that “loves darkness rather than light;” that can thrive only where ignorance, superstition, and bigotry prevail. Indeed, their journals speak out the sentiments of Romanism upon this point as well as upon the Bible question. Listen¹ to the following from a Catholic journal that was published in St. Louis, Missouri:—

“We think that the ‘masses’ were never less happy, less respectable, and less respected, than they have been since the reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation, of which, in spite of all our talk, we are too often the servile imitators.

“We do not believe that the masses are one whit *more happy, more respectable, or better informed*, for knowing how to read. We unhesitatingly declare that we regard the invention of *printing* as the reverse of a blessing, and our modern ideas of education as essentially erroneous.” — *Shepherd of the Valley*, Oct. 22, 1852.

The Freeman’s Journal, the organ of Archbishop Hughes, in New York, says,—

“The withdrawal of Catholic children *every where* from the godless schools should be the first step: it is lamentable that it has not long ago been taken. Next we must set to work, patiently, calmly, resolutely, perseveringly, to break off from our necks the yoke of state despotism, put upon them by Jacobins in the shape of the school system in this and other states.”

The Catholic editor of the Chicago Tablet, in a lecture delivered at Joliet, Illinois, expressed the following opinion of common schools:—

“The common schools of America are fountains of prostitution and crime, and all manner of indecencies and immoralities is practised in them: I know it to be so, because I was educated the first twenty years of my life in them.”

Here we have the sentiment which underlies the whole movement, that takes the different forms of hostility to the Bible, or a clamor about conscientious scruples or the rights of the Romanists to a portion of the school fund. The war is in fact waged against education as an enlightener of the public mind.

But leaving the other questions, we are ready to meet the Romanists upon the simple issue of the right of the American people to retain the Bible in our public schools.

And in the first place I would remark, that these schools *were established by our forefathers*

for the express purpose of giving to the young a religious, as well as a secular education. They recognized the principle that the Bible, being the word of God, should be taught to all mankind. They regarded its principles and doctrines as designed for the human mind, as clearly as that the light of heaven is designed for the eye, or the air which we breathe for the lungs. Accordingly, more than two centuries ago, the colony of Massachusetts Bay made provision by law for the establishment of schools based upon the religious element. The law was as follows: "It being one chief object of Satan to keep men from the knowledge of the Scriptures, as in former times, keeping them in unknown tongues, so in these latter times, by persuading them from the use of tongues, that so at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; therefore, to the end that learning may not be buried in the graves of our forefathers in church and commonwealth, the Lord assisting our endeavors, it is ordered by this court, that, in every township containing fifty householders or more, one should forthwith be appointed to teach such children as should resort to him to read and write; and that, in any township containing one hundred householders, they should set

up a grammar school, to fit youth for the university."

Such was the law passed by the early colonists, and it was, I believe, the first ever passed by any Christian state, conferring the benefits of education upon every citizen. And you will observe that it was expressly designed to preserve and to disseminate throughout the community a knowledge of the Holy Scriptures.

In the laws subsequently passed in this State of Massachusetts, we find not only a recognition of the religious element in education, but it is set forth as a matter of primary importance. Our school laws contain the following enactment directly bearing upon this point:—

* "It shall be the duty of the president, professors, and tutors of the university at Cambridge, and of the several colleges, and of all preceptors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress upon the minds of children and youth committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, &c. * * *

And it shall be the duty of such instructors to

* As quoted by Dr. G. B. Cheever in his able and convincing work on "The Bible in our Public Schools;" a work to which I am happy to acknowledge my indebtedness for several of the quotations and views presented in this and the following lecture.

endeavor to lead their pupils into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness."

The same principles, substantially, entered into the laws which were passed in Connecticut, in regard to education, as early as the year 1656. It was enjoined upon all the officers of government to see to it that every child and apprentice "attain at least so much as to be able to read the Scriptures, and other good and profitable printed books in the English tongue; and in some competent measure to understand the main grounds and principles of the Christian religion." And so thoroughly was this system carried out, that for a century and a half it was very rare to find a native of that state who could not read the English language.

In New York, also, and other states that adopted the free school system, the earliest efforts were characterized by an earnest desire to promote, by means of education, the interests of morality and religion. General Clinton, in recommending the establishment of common schools, said, "The advantage to morals, religion, liberty, and good government, arising from the general diffusion of knowledge, being uni-

versally admitted, permit me to recommend this subject to your deliberate attention."

But it is unnecessary for me to multiply witnesses on this point. It is clear from the history of the free school system of America, that it had its origin in the desire to maintain the truths of the Bible in the hearts of all the people. The Bible, in fact, is its source. Had the Bible been proscribed in Massachusetts, Connecticut, and New York, as it is in Italy, Spain, and Mexico, this glorious system of education would never have had an existence. Its blessed results in promoting public order, general intelligence, and social happiness, and in maintaining our free and religious institutions, would never have been experienced. To remove, therefore, the Bible and its sacred principles from our system of education, would be to take from that system its life-giving power. It would be like removing the soul from the body. If it was essential to the highest good of the people, and the prosperity of the nation, to form at the outset this close alliance between religion and education, it is equally essential now to maintain it. For we are acting in this matter, not for the present generation alone, but for the millions of youth who are in the future to inhabit this continent. Should the enemies of the Bible once succeed in legislating it out

of our schools, it would be no easy task to restore it. For the floods of infidelity and atheism in the land would rush in and widen the breach, and, by mingling with the Papal influence, swell the tide of opposition, and give to it an almost resistless power. Indeed, already have infidels and atheists joined hands with the Romanists in this war against our system of education. Nor, in my view, can there be a more vital and solemn question presented to the American people, than that of maintaining the integrity and the religious character of our free school system. "It is a question," said the Hon. Mr. Webster, "which, in its decision, is to influence the happiness, the temporal and eternal welfare, of one hundred millions of human beings, alive and to be born in this land. Its decision will give a hue to the apparent character of our institutions; it will be a comment on their spirit to the whole Christian world. I insist that there is no charity, and can be no charity, in that system of instruction from which Christianity is excluded." *

* One of our editors remarks "Among no people are the blessings of education more generally diffused, and among no people does there exist more wide-spread knowledge and intelligence, than among the people of the United States. This happy condition of affairs is the natural result of the common school system which has been established throughout our land. Wherever it has been introduced, it has raised up armies of intelligent

But we are met by the Romanist with the declaration, that the Bible is a sectarian book, and as such ought not to be read or studied in schools, where the children of different sects are gathered to receive secular instruction. Now, I contend that, of all the books in the world,

freemen around it; and it should be cherished as the safest and strongest bulwark which can be thrown up around the liberties of our beloved country.

“From an interesting collection of educational statistics in the last number of Norton’s Literary Gazette, we learn that there are now in the United States about sixty thousand common schools, which are supported at an annual expense of nearly six million dollars. Of this whole amount New York contributes more than one third, and Massachusetts more than one sixth. In the year 1853, there were in New York eleven thousand six hundred and eighty-four school districts, and instruction was afforded to six hundred and twenty-two thousand two hundred and sixty-eight scholars — the total amount expended being two million four hundred and sixty-nine thousand two hundred and forty-eight dollars. Massachusetts, for the same year, numbered four thousand one hundred and thirteen schools, and more than two hundred thousand scholars. Her aggregate expenditure for school purposes was one million seventy-two thousand three hundred and ten dollars. The old Bay State has a school fund of one million two hundred and twenty thousand two hundred and thirty-eight dollars. The city of Boston alone appropriates three hundred and thirty thousand dollars annually to public schools of various grades. In Pennsylvania, there are ten thousand schools, attended by four hundred and eighty thousand pupils. In 1853, the amount of school tax levied in the state, exclusive of Philadelphia, city and county, was one million four hundred and thirty-two thousand six hundred and forty-one dollars. In Ohio, the school tax amounts to about one million two hundred thousand dollars. Wisconsin has a fund of one million dollars, and land which, when sold, will increase it to five millions. Texas has established a permanent school fund of two million dollars.”

the Bible is the most free from the charge of sectarianism. What is this book but the message of God to man — the revelation of the divine will concerning man's duty and destiny? What is it but a system of pure, momentous, and glorious truths, that brings before us the character and perfections of the Deity; that points out the paths of virtue, honor, and happiness; that throws open the gates of the heavenly city, and reveals the joys and glories of an immortal state? And does not such a revelation concern one mind as well as another, one immortal being as well as another? You might as well call the sun that shines upon us from the heavens a sectarian sun, or the stars sectarian stars, as to call this gift of the universal Father a sectarian book.

But what does the Romanist mean when he asks us to exclude the Bible from our free schools, on the ground of its sectarian character? Why, he can only mean that he is opposed to this book because it favors Protestantism, and is hostile to Romanism. It is a book which is very dangerous to the power of the priesthood, and to the superstitions, rites, and exactions of the Romish church. It is so dangerous, that, in Italy and other countries where Popery is in the ascendancy, a man must obtain a license in order to have the liberty of reading

the Bible. In the fourth rule of the Index of the Council of Trent, we read as follows: "Forasmuch as the reading of the Scriptures in the vulgar tongue (that is, in the language understood by the people) has been productive of more evil than good, it is expedient that they be not translated in the vulgate, or read or possessed by any one without a written license from the inquisitor or the bishop of the diocese."

In this country, men are licensed to sell ardent spirits and gunpowder, because these things are dangerous to life and property. But in Rome, a man must obtain a license to read the word of God, because this is dangerous to the state and church. If the Bible is generally read, there may be an explosion that will shatter to atoms the vast fabric of Romish superstition and tyranny. The priesthood have had experience in the case of Luther and his Bible, which has taught them the importance of keeping this book from the people. But with all their watchfulness, they do not always succeed. An instance is related of a pious Irishman, who was discovered by a priest reading the Scriptures in a cabin to some poor Roman Catholics, who were delighted with hearing the precious truths of God's word. "When the priest came in, he asked him, in a most dictatorial tone,

‘How dare you read the Scriptures to any of my flock?’ ‘Please your reverence,’ said the man, with the readiness for which an Irishman is always distinguished, ‘I have got a search warrant to do it.’ ‘Produce it,’ said the priest; ‘I am sure that it cannot be from the bishop, or from his holiness the pope.’ ‘No,’ said the Scripture reader; ‘it is from God; and here it is, in John v. 39 — Search the Scriptures.’”

Now, in the very clamor that the Roman Catholics have raised in our country against having the Bible in the public schools, and in the arguments which they have used, they have virtually declared that the word of God is opposed to their system of religion; that Romanism cannot prosper where children are taught to read the Holy Scriptures.

To meet this, however, the Papist is ready to change his ground, and say that it is not the Bible, but the Protestant version, that he objects to. But it has been truly said *that “there is no such thing as a Protestant version; there never has been; it is a mere figment used to cover the attack against the word of God. There is a Romish version, but there is no Protestant version. There is an English version for all who read English. The work was be-

* By Dr. Cheever.

gun by Wickliffe, in the Romish church, before the art of printing ; it was renewed and continued by Tyndale, Coverdale, Matthew, and others, in the same Romish church, before the public protestations against the errors of that church. It was printed, published, and circulated by the authority of a Romish king, Henry VIII., with a license procured by Cranmer, and the vicar general, Cromwell, of the Romish church, permitting, in Cranmer's words, that it might be ' read of every person without dangers of any act, proclamation, or ordinance heretofore granted to the contrary, until such time that we, the bishops, shall set forth a better translation; which, I think, will not be till a day after doomsday.' This very translation, which, in the main, was that of Tyndale, was substantially taken as the basis of the translation issued under King James. It was in effect adopted by the forty-seven translators employed by him, so that our present incomparable English translation of the Scriptures cannot be called a Protestant translation, but simply the English translation ; and of such perfect freedom from any thing sectarian, as between Romanism and other sects, that the learned Dr. Alexander Geddes, an ecclesiastic of the Romish church himself, called it ' of all versions, the most excellent for accuracy, fidelity, and the strictest attention to the

letter of the text.' The learned Selden called our English translation 'the best version in the world.'"

But while our Bible is as correct a translation from the original Hebrew and Greek as pious and learned men could make it, and as such deserves the title of the pure word of God, the Romanists have a version which, according to some of their most eminent writers, is full of errors.

The first act of corruption was the introduction of the apocryphal books, which threw into the church a flood of errors. These books were rejected by the primitive church and early fathers; and yet the Romanists tell us that they receive and interpret the Scriptures according to the unanimous consent of the holy fathers.

The Council of Trent decreed that the Latin vulgate should be the only authority in the Romish church. But what is the history of this version? When it was prepared by Hieronymus, it was shown by the scholars of that period to be exceedingly incorrect.

After various changes, it was taken in hand by Sixtus V., who issued a new edition, which he commanded should be received as the only authorized version, and read throughout the Christian world. But subsequently Pope Clement VIII., as infallible as his predecessor, is-

sued a bull stating that the edition of Sixtus V., called the reformed edition, contained two thousand dangerous errors. Only think of an infallible pope sending forth to the Christian world an infallible version of the Bible, in which another infallible pope discovers two thousand dangerous errors!

But the edition of Clement VIII. is in turn subjected to an examination by Father Ungarelli, a man of learning, and an ardent Roman Catholic, whose fondness for study leads him to the research, and he discovers seven hundred and fifty capital errors in this version. And this is now the authorized edition in the Romish church. It is quoted by their writers as scriptural authority, while it cannot in justice be called a Bible. It is, in a great measure, the word of popes and cardinals, rather than the word of God.

So the Douay Bible is adapted to the errors and corruptions of the Papal church. But even this Bible, erroneous as it is, we do not find in general circulation among Roman Catholics. Who ever heard of the Romish priests exhorting the people to read a Bible of any kind? Who ever undertook to show that the Roman Catholic church was, as a church, friendly to the Bible in any form? On the contrary, we have seen that in Catholic coun-

tries a man must obtain a license before he can read a Bible. Yes, he must go to a fellow-mortal, to an inquisitor or a bishop, whose characters are certainly no better than they ought to be, and obtain permission to read the book, or the letter, which his heavenly Father has addressed to him! He must obtain permission to learn from his God how to repent, and how to believe on the Lord Jesus Christ and be saved! Was there ever a more insolent and outrageous act of despotism than this? With as much propriety might I go to a fellow-mortal, and ask permission to breathe the air of heaven, or drink of the pure water that gushes from the mountain side, or use for a day the light of the sun, as to crave the liberty of reading the word of God. If there is a human right which is inalienable — which ought never to be brought into controversy — it is the right of every child of God to read, study, and search the Scriptures.

But the Romish church has not been contented with simply the license system in this matter. It has gone farther, and displayed its opposition in more decisive acts. Councils and popes, almost without number, have positively prohibited the reading of the Scriptures by the common people. When the Waldenses published the first translation of the Bible into a ver-

nacular tongue, Pope Innocent III. issued a bull against them, ordering that all their books, most of which were Bibles, should be burned. Leo XII., Gregory XVI., Pius VI., VII., VIII., as well as the present pope, prohibit the reading of the Scriptures. Pius IX. has manifested a very intense hostility to Bible societies; and we believe that he fears them in the Roman States more than he fears the cholera. Of the two calamities he would prefer the latter, as the least dangerous to the interests of the holy and infallible church!

In 1229, the Council of Tolosa waged war against the Bible, and forbade the laity possessing it in a language which they could understand. The Council of Bologna also condemned the general reading of the Bible, as dangerous to the interests of the church. In 1842, the Bishop of Bruges, in Belgium, sent forth a circular letter, forbidding the circulation of the Bible in the language of the country, and among the poor people.

A short time since, a number of Bibles that were sent to be gratuitously distributed at Cummins ville, Ohio, were gathered into a pile in the road, and burned. The remains of some of them are now in the Bible House, New York. Now, this opposition, which has been raging in New York, Baltimore, and Cincinnati against

the Protestant version of the Bible in our free schools, is the old spirit of Romish hostility to the Bible as the word of God. And the Bible is assailed so as to strike, through this, the free school system. The Papists in the United States fear general education as much as they fear the Bible. They know that if the rising generation become enlightened, the days of their superstitions and mummeries are numbered. They know that priestly arrogance and intolerance here will end; that the people will prefer the light of divine truth to lighted candles; will regard holy principles as of more value than holy water; will seek the pardon of their sins from God rather than from the priest; and will prefer the glories of Christ to the "glories of Mary."

But supposing that this demand to exclude the Bible from the public schools is yielded to; the question comes up, What shall be done with those books that contain extracts from the Bible, or passages that speak in commendation of it? Our best literature is so pervaded with Bible truth and quotations from the Scriptures, that it would be very difficult to compile a reading book, or one to furnish pieces for declamation, that would be unexceptionable to the Roman Catholic. If the writings of Milton, Addison, Young, or those of our own

poets, historians, or orators, are resorted to for materials for reading books, it would be almost impossible not to violate the principle for which the Romanist contends. The work of expurgation would have to be carried so far, that there would be comparatively little left worthy of the pupil's attention. Besides, after the Roman Catholic was satisfied, the atheist might present himself, and urge his objections to having the doctrine of God's existence taught in the schools. He might point out a paragraph on natural or revealed theology in one of the school books that offends his conscience; and, on the plea that he regularly pays his tax, and thus helps to support the school, he might say that it was unjust to have his child taught what he regards as a fundamental error. He contends that he sends his child to school to learn geography, arithmetic, and philosophy; and for the teacher to give to his mind a religious bias in favor of the existence of a God, is a direct infringement upon his religious liberty. The committee, therefore, to be consistent, must expunge from the books every allusion to the divine existence. There must be no prayer offered up in the school room, for this would be a most palpable acknowledgment of the being of a God. There must be nothing sung that has the remotest allusion to the

Deity. The mind of the child must be carefully kept under the idea that the throne of heaven is vacant; that blind chance reigns throughout the universe; that the sun rises and sets purely by accident; that there is no such thing as a divine moral government, or a future state of being, with its rewards and punishments; and all this to meet the conscientious scruples of the tax-paying atheist!

But we have still other classes of citizens to suit. In California there are several thousands of Chinese, many of whom own property and pay their taxes. One of them, we will suppose, sends his children to a public school; and there, in the reading lesson, they are taught that Christ was superior to Confucius, and that men ought to worship God rather than idols. The children come home and do not manifest the usual reverence for the idols that are in the house. The parents become offended and excited, and soon the whole Chinese population are making war against these sectarian schools. They claim that the school fund ought to be divided, that they may have such schools as exist in the Celestial Empire, and be no longer exposed to the religious sentiments of the American barbarians with whom they have taken up their abode. Now, what is to be done? Who shall decide the question of the

character of these schools — the Chinese idolater, or the Deist, or the Roman Catholic, or the American Protestant. We say that the question must be left to the majority. We can see no other way of deciding it; and to yield to this clamor of the Romanists, who are in the minority, is a policy fraught with the greatest peril to all our institutions.

Yet the school commissioners in New York — to their shame be it said — have set the example of following the dictation of the Romish priests in this matter. They have mutilated the school books, expunging passages that were offensive to the Pope of Rome and his adherents. On this point Dr. Cheever, of New York, says, —

“To this day this disgrace stands perpetuated in the school books. The Romish edict has marked its way, as it generally does, so that there is no mistaking it. And it stands a palpable demonstration of the consequences to which this argument against the Bible, at the demand of the conscience of a single sect, must lead. The obliteration and mutilation of the school books is one legitimate result; and some of the noblest bursts of eloquence in the English tongue, and most exquisitely wrought compositions, — historic, poetic, and didactic, — must be cut away and cast out as sectarian, against which the suspicion of sectarianism was never before

breathed. Compositions of superior acknowledged excellence and immemorial use are to be charged as sectarian, in which no quality or aspect of sectarianism can be detected, because the *imprimatur* of a particular sect is withheld from them! Because they are *not* sectarian, because the historian was *not* a Romish historian, because the poet was *not* a Romish poet, coloring his descriptions with the colors that the church demands, — therefore they are to be marked and condemned *as* sectarian, and on that pretence excluded! And in the gaps thus made, in the speech of Lord Chatham, for example, a blackened impression is stamped upon the page. Whole pages were thus defaced; at first, because this was a cheap mode of accomplishing the Romish expurgation, the remainder of the volumes being still readable. In other pages, couplets of straggling stars filled the omissions; and in another edition the offensive stereotype plate, where it formed a whole page, was destroyed, and pages totally blank were left here and there through the volume. Such is the aspect of a portion of the school literature at this moment."

Nor were we without serious apprehension, at one time, that the enemies of the Bible in New York would succeed in banishing the sacred volume from the schools in that state.

Under the shelter of the laws passed in 1842 and 1843, forbidding sectarian teaching and books, a strong effort was made to banish from the schools the Bible, as being a sectarian book. And even after an amendment made to the school law in 1844, "prohibiting the Board of Education from excluding the Holy Scriptures from any school," many of the ward officers still forbade the use of the Bible. The superintendent declared that "many of the teachers were thus intimidated from an apprehension lest they should lose their places, which indeed was intimated in some cases and distinctly threatened in others. Valuable teachers, in several cases, for reading the Bible in their schools, have been actually either dismissed or compelled to resign."

Now, upon what principle of justice or right such a course is pursued, we are totally unable to determine. Supposing we allow that the Roman Catholics are conscientiously opposed to the Bible; are not the Protestants equally conscientious in favor of it? Have we not rights in this matter as well as the Roman Catholics? Are the consciences of twenty millions of free American Protestants to be trampled in the dust, and entirely lost sight of, to gratify the consciences of a few millions of Romanists, the leaders of whom have declared themselves

the uncompromising foes of all our institutions, civil, educational, and religious? Shame upon the man who advances so treasonable a doctrine! We have indeed reached a sad period in our history, if the consciences of all the Protestants in our land are to be thus violated, and our free schools walled in against all religious influences, and against every ray of the light of divine truth!

But the Romanists have a great deal to say about their rights in this matter. Let me ask, what right is invaded, by the American people believing and acting upon the principle that moral and religious instruction should accompany a system of general education? Are not these foreigners aware of the character of our schools and our institutions before they come to this country? They are at liberty, if they choose, to establish Romish schools, and they have done so in various parts of the land. The atheist, too, can have his school, and the Chinese in California can do the same. But to ask that the Bible be banished from our schools, and our books expurgated of every passage that is offensive to Romish ears, is what no true American patriot or Christian will ever grant.

Upon this subject, an antagonist of Bishop Hughes, in a controversy which was held sev-

eral years since, used the following just and strong language:—

“The efforts of your priests and yourselves, gentlemen, to get possession of the money appropriated by the State of New York for the support of the common schools has a singular appearance. Bishop Hughes says, ‘*We come here denied of our rights.*’ Pray, what are the rights here, of a priest who holds his commission and his place by the will of a foreign hierarch, and upon condition of continued obedience? Such a man cannot, in the nature of the case, become an American. He may swear allegiance, and kiss the Bible and the cross ever so many times; he is a foreigner still. He may have the privilege of staying here and being protected by our laws, but as to *rights* for intermeddling with American affairs, he has none. The amount which Catholics pay towards the school money is exceedingly small; and all your contributions to the state in every way are greatly overbalanced by the donations made back to you by our various public institutions. You are almost all foreigners by birth here in your first generation; you profess a religion subordinated to a foreign head—a religion against which our ancestors entered their solemn protest—a protest which their sons mean to sustain while they live, and hand down from

generation to generation, while the country endures. Your priests come here on a '*mission*,' as they profess; and here, with some men of intelligence and worth, and an army who can neither read nor write, you clamor for your rights. With the enjoyment of all the privileges of American institutions, of liberty, religion, and science, bestowed on your landing, you are still discontented. Pray, by what rule should your rights be determined? Shall it be by the measure which would be meted out, under a reverse of circumstances, to a like company of American Protestants in a Catholic country? You claim the right especially to interfere with the management of our public schools. Pray, had you any such right in the country of your birth, where your religion adjusted rights and dealt them out? Before Americans intrust you with the management of their public schools, they would like to see the result of your labors in the same way in Catholic countries. Can you point us to some spot in Italy, Spain, or Austria, or any other country under the influence of the Catholic church, where the earliest care of Popery is to establish common schools, in which all the children shall be taught to read, and write, and cipher? We should like to visit that Catholic country where, in every neighborhood, the dis-

strict school house is the centre of interest, and to see the Catholic children, as, in neat attire, they assemble blithely in the morning. Is there any such spot in all the dominions of the pope? No; common schools are the offspring of Protestantism. We can have them because we are not under the dominion of the pope. His letter proves conclusively that *Romanism is the enemy of common schools*, and of popular education in every form. Americans will not, if they are wise, put an institution which they love so much into the hands of its enemies. The glory of our system is universal education; that of yours is universal ignorance. The meridian of Catholic ascendancy was the midnight of the world's history. While our children are taught the elements of all sorts of useful knowledge, and each, with a Bible in his hand, is instructed to read, and think, and act independently, our institutions will be safe; but such a system will lay Popery in the dust, wherever it prevails.

“The common people in all Catholic countries are ignorant of the rudiments of education. Those who come here can, in general, only sign their names with a mark. The persons who can neither read nor write, whose numbers disfigure our census returns, are most of them Catholics. Under all these circum-

stances, gentlemen, your claim that a part of our public school money should be put into the hands of Catholic priests to manage, strikes us as exhibiting a wonderful degree of assurance."

Upon no principle of justice or right can the plea of the Romanist be maintained; and for the American people to yield to this clamor, would be the most suicidal course that could be adopted. As Christians, we are bound to resist it. As philanthropists and patriots, we are bound to preserve the connection between religious and mental culture.

X.

THE BIBLE IN PUBLIC SCHOOLS, CONTINUED.

"SEEK YE OUT OF THE BOOK OF THE LORD, AND READ."—*Is.*
xxxiv. 16.

"BLESSED ARE THEY THAT HEAR THE WORD OF GOD AND KEEP
IT."—*Luke* xi. 28.

WE have already considered the principles upon which the free school system was established, and showed that the objections brought by the Romanist against the Bible as a sectarian book were entirely groundless, and grew out of a deep-seated hostility to the word of God. We showed the absurdities into which school commissioners and committees would be led, by once yielding to the arrogant claims of the Romish priesthood.

In pursuing our argument, we would remark, in the next place, that, as believers in the Bible, we are under the most solemn obligations to communicate its truths to the rising generation.

We believe that "all Scripture is given by inspiration of God, and is profitable for doc-

trine, for reproof, for correction, for instruction in righteousness.” It is as much my duty to extend as widely as possible a knowledge of the Scriptures, as it is to give bread to a starving man, or throw a plank to one who is drowning. Being convinced by the authority of miracles, prophecy, and the internal evidences of the truth of the Scriptures,—being fully persuaded by the social, civil, and spiritual advantages that flow from the study of the Bible, that this volume is the word of God,—I am bound as a moral being, accountable to God for my influence, to do all in my power to make known its truths to every human being. I am bound to send it to the most distant continents and islands of the earth, that it may educate the ignorant, enlighten the superstitious, and fit man for duty in this life, and for happiness in the life to come. Much more am I bound to give it to the children in my own country, where every valuable institution depends for existence upon its circulation and influence.

Between the Holy Scriptures as the supreme authority, and my conscience, I can allow nothing to enter. To me the Bible is the higher law, in church and state—in all the relations of life. From this position I will not be driven by all the hosts of Papists, with Pope Pius IX. at their head.

But the Romanist tells me, that he is as conscientiously opposed to the Bible as I am in favor of it. His conscience prompts him to exclude from the child's mind the light of God's word, and introduce in its stead the mummeries and superstitions of Popery. I am, however, convinced that his conscience is not enlightened — that he has not been permitted to exercise his reason and judgment in matters of religion — that he regards the traditions of men as of higher authority than the word of God. I cannot, therefore, admit such a conscience on an equality with one that has been enlightened by divine truth. If I do, then we must extend the principle still farther, and recognize the authority of the pagan's conscience, and even that of the most degraded, superstitious, and cruel heathen.

Suppose that, in the flood of immigration that is pouring in upon our shores, there should come a company of Hindoos, bringing with them their habits, customs, and modes of worship. Suppose that at stated periods an infant is cast into Boston Harbor, as a religious offering to appease the wrath of an offended deity. If expostulated with, the Hindoos reply, that they are perfectly conscientious in this act. Their fathers, for ages, were in the habit of performing this religious rite, and from their

earliest infancy they were taught that it is a duty binding upon all Hindoo parents. But the Massachusetts legislature takes the matter in hand, and it is proposed that a law be passed forbidding the casting of infant children into Boston Harbor, under any circumstances whatever. In the midst of the debate, there rises up in the House of Representatives a young and aspiring politician, who is anxious to secure Hindoo votes, and argues, First, that this is a land of perfect religious liberty, and hence all religions should be tolerated and protected. Secondly, these Hindoos are perfectly conscientious, and consider this rite as essential to their peace here and happiness hereafter. Thirdly, they have been naturalized, and pay their taxes, which, it is true, do not amount to a large sum; yet they ought not to be persecuted. Fourthly, their religion, in this age of toleration, ought to be respected on account of its antiquity, and the vast number of human minds over which it has held sway. Indeed, the young orator might become almost eloquent in his praises of the Ganges, of the sacred books of the Hindoos, called the Vedas, which are written in the Sanscrit, or holy language, and of the noble self-denial of the people in swinging on hooks, and keeping their limbs in a certain position until they are rigid. Such a speech might be

very edifying to the Hindoo immigrants ; but whether it would convince the American people that the consciences of these idolaters should rank with those that are enlightened by divine truths, I leave you to judge.

Yet why not respect a conscience that believes in the holy water of the Ganges, as much as one that believes in holy wells, and in the holy water placed in church fonts ? Why not respect consciences that approve of having men crushed under the car of Juggernaut, as much as those that approve of having men crushed in the infernal machinery of a Spanish Inquisition ?

The truth is, that the American people should never retreat one iota from the principle that it is their right and duty to circulate and teach the word of God. This right is not derived from any body or class of men — from any authority in church or state — but it comes directly from the throne of the Eternal. As well might we exclude from our school rooms the light of the sun, and light them with Romish candles, or exclude the air of heaven, and compel the children to breathe a noxious gas, as deprive them of the celestial light and inestimable blessings of the Holy Scriptures.

As an aid to the mental culture of the pupils, and to the discipline of the schools, the Bible

holds a most important rank. Its influence cannot but be salutary and reformatory upon the young minds that are collected together to receive instruction in the various branches of knowledge. Just imagine millions of children in the various parts of our land at the same moment under the persuasive, elevating, and enriching influence of divine truth. See the history, poetry, precepts, and eloquence of the sacred volume, mingling in with the principles of science, and throwing their hallowed influence around the secular knowledge that is daily imparted. Follow these great principles as they mould and control the faculties in their progress towards maturity, and as they help to form the character and shape the destiny. Then think of these scriptural truths as travelling down through successive generations, and widening in their influence, until they reach hundreds of millions of American youth, preparing them to act well their part upon the great theatre of human life. On the other hand, imagine these schools with the Bible and all religious influences banished from them at the dictation of Romish priests. No word of inspiration is uttered in the hearing of these multitudes, who are so soon to enter upon the duties of life, and take charge of the vast interests of this free and Christian republic. No

prayer is offered up — no religious instruction is imparted — lest the awful crime should be committed of teaching sectarianism! The chills of a cold infidelity hang over the school. The teachers may be complete atheists, and yet be qualified for all the duties that devolve upon them. They may be believers in the Koran, or in the sacred books of the Chinese, or the Hindoos, and yet be eligible to the important and responsible office of teaching the young. When such a day arrives, we may bid farewell to all that we hold dear as a nation.

Consider, also, the importance of the Bible in our female schools. “It is ever to be remembered,” says one, “how large a proportion of the children attending our common schools are girls, and the teachers females, and how peculiarly appropriate and essential for them, both for instruction and government, the lessons of the Sacred Scriptures. What agency is so powerful for training the sensibilities, refining the manners, purifying the heart, for directing and establishing the feelings, the sentiments, the habits of thought, in that gentle and yet elevated and impressive character, which we wish to see possessed by every woman, and especially every mother of our republic? * * *

The idea of educating the female mind of our country, in the proposed exclusion of the Bible,

and of all religious instruction, is really an insult to the common convictions of humanity in a Christian state.

“Just think of the absurdity, the tyranny, of placing the children under such a regimen, because of the fear of the charge of sectarianism, that the teacher shall not dare to comment even on the simplest, sweetest, most comprehensive sayings, invitations, parables, or actions of the Savior of the world. * * * Think of classes and teachers under this fear, lest some inquisitorial commissioner should enter, and mark this process of celestial light as endangering the entrance of sectarianism, and therefore not to be permitted, out of respect to the conscientious rights of those who require the exclusion of the Bible and of all religious instruction.”

The truth is, that, by yielding to this claim of the Romish priesthood, we create a despotism that acts with fearful power upon the millions of Protestants in America, who conscientiously believe that the word of God should be taught to their children. Here is a citizen who pays his tax for the support of the schools which were by our fathers founded upon the basis of Bible truth. As a Christian, he knows that the religious element ought to enter into a system of education that is to fit his child for

the duties of this life, and for the solemn realities of the future world. He cannot consistently send his child to a school where the word of God is proscribed, and where all the books are expunged of every allusion to the sublime words of inspiration — the beautiful Psalms of David, the thrilling utterances of the prophets, the glorious truths upon which Jesus and his apostles delighted to dwell.

The very fact that the Bible is excluded from the school room will exert an injurious influence upon the mind of the child. He will naturally, sooner or later, ask, Why do I not meet the word of God in some of the paths of science and human learning? Why do I not hear a prayer offered for the blessing of God upon the studies of the day? Are the principles of science incompatible with the truths of religion? Is the school house beyond the dominions of the Almighty Father? And, as he sees at stated periods a committee passing around the school room, and carefully examining the books in the desks of the pupils, and is informed that these grave and solemn-looking men are searching to satisfy themselves that there are no scriptural passages, or words of commendation of the Bible, in these books, what must be the child's impression of the character of the Bible? Can he avoid the

conclusion that it must be a very dangerous book? Can he avoid contracting a prejudice against it?

No Christian father would send his child to such a school.

The necessity of providing religious instruction is also specially apparent in those schools that are established by the state for the children of paupers and criminals, for the blind, and for the deaf and dumb.

In the schools at South Boston and Deer Island, connected with the almshouses and other public institutions, there are many children, who, but for those schools, would never have known any thing of the Bible, or of Jesus Christ, or of the way of salvation. Their parents, being vicious, or addicted to crime, have left them exposed to every degrading and corrupting influence. In visiting those schools, it appeared to me that their great charm and beauty was the religious influence that was thrown over the pupils. It was a thrilling spectacle, to see these poor outcasts thus provided by the state with the bread of life, and trained up for usefulness and happiness.

As an aid to discipline in these schools, the teachers find the Bible absolutely indispensable. Many of the children committed to their care, owing to past neglect and to the wicked habits

already contracted, would be beyond their control, were they not allowed to make use of the moral and religious teachings of the Holy Scriptures.

In the school for juvenile offenders which I once visited at South Boston, I found about sixty boys between ten and sixteen years of age, every one of whom had been arrested for some crime. They were all bright and intelligent looking lads, and appeared exceedingly well in their deportment and recitations. After the examination in their studies, the teacher asked me if I should like to hear them sing. Replying in the affirmative, the scholars at once rose, and with clear, vigorous voices, and in perfect harmony, chanted those beautiful words, "I will arise and go to my father, and say, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." On being invited, immediately afterwards, to address them, I remarked upon the appropriateness of those precious words to their situation, and of the willingness of that Father, from whom they had wandered, to receive them back to his house, to embrace them as children, to call for the best robes to be put upon them, to rejoice over their repentance and return, and to exclaim with intense emotion, in relation to each of them, "This

my son was dead, and is alive again; he was lost, and is found."

While speaking, I observed that every eye was fixed upon me, and every heart seemed to throb its response to the sentiments I was uttering.

Now, suppose that, just as I was closing, a Popish inquisitor, chairman of the school committee, had entered, and, by authority of a law recently passed, should have positively forbidden the singing of any more such chants—should have taken the Bible that was lying on the teacher's desk, and hurled it out of the window—should have examined the books, and torn out the leaves that contained scriptural passages, or extracts from distinguished authors, and thus should have taken from these boys the only means that they enjoyed of obtaining a knowledge of the precious principles of God's word, and of the terms of salvation. I say that the devil himself could not do a worse thing. For what hope of usefulness and happiness, for time or eternity, have these youth, except that which may be derived from the religious instruction gained at this institution?

Yet this inquisitor would see them grow up in vice and crime, and prepare, in the cellars of Ann Street or Fort Hill, to become, when

they reach manhood, thieves, incendiaries, and assassins,* rather than see them gathered in this school, reading the Holy Scriptures, and

* "The Rev. M. H. Seymour has recently brought before the public some statistical facts connected with the crime of murder, in several of the European kingdoms, well deserving the attention of thoughtful men. From these facts, it would appear that the farther a nation departs from the religion of the Bible, the more numerous will be the transgressions of the divine command, 'Thou shalt do no murder.'

"Our own land, with all her sins, is far less stained with the guilt of murder than countries where the Bible is not the book which guides the people. In such countries the number of murders is fearfully larger than with us. And it is very remarkable, and ought to be pondered by our statesmen, that most murders abound in those nations where unmixed Popery prevails, and where priests, monks, and nuns abound in largest numbers, and *no Bibles circulated among the people!*

"The following is the result of Mr. Seymour's inquiries, and his information is derived from the most authentic sources. Dividing the population by the number of murders annually, there will be in

England,	4	murders to a million inhabitants.
Ireland,	19	" "
Belgium,	18	" "
France,	31	" "
Austria,	36	" "
Bavaria,	30	" "
Sardinia,	20	" "
Lombardy,	45	" "
Tuscany,	42	" "
Sicily,	90	" "
Papal States,	100	" "
Naples,	200	" "

"These are startling facts. And yet, with such facts as these and others before them, many an Englishman is still blind to the real character and tendency of Romanism."

chanting the words, "I will arise and go to my father."

Indeed, the superintendents informed me, that the Roman Catholic priests complained bitterly that the paupers and criminals of their faith, old and young, in those institutions, had access to the Bible. Although the instructions that they there receive afford the only hope that they will ever be lifted from their state of degradation and pauperism, and saved from a career of the blackest crime, yet these cruel priests would take from them even this faint hope.

Suppose, also, that the Bible is excluded from the school for the blind, which is supported by the state. Here are gathered, say one hundred blind children, who, day after day, read their lessons by tracing the raised letters with their fingers. They become acquainted with geography, philosophy, and portions of history, but, from the beginning to the end of the year, their fingers never light upon the word *Bible*. They never trace out the words, "Believe on the Lord Jesus Christ, and thou shalt be saved" — never read that sublime and stirring declaration, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the joys which are laid up for those that love God."

Would it not be the greatest cruelty to add to the darkness that surrounds this unfortunate class the deeper moral darkness produced by the exclusion of the word of God?

Take, also, the institution for the deaf and dumb. Who, with one spark of humanity in his soul, with the smallest possible amount of interest in the spiritual welfare of others, would even advance the idea, that this class of persons should be deprived of religious instruction? To those who visit these institutions, one of the most interesting features in the examination is the progress that the pupils make in a knowledge of the Scriptures, and their promptness in replying to questions of a religious nature.

"Who made the world?" was the question once proposed to a little boy in the institution. Without an instant's delay, the chalk had rapidly traced the answer, —

"In the beginning, God created the heavens and the earth."

"Why did Jesus come into the world?" was the next question proposed. With a smile of gratitude, the little fellow wrote in reply, —

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

The astonished visitor, desirous of testing

the religious nature of the pupil to the utmost, ventured at length to ask, "Why were you born deaf and dumb, when I can both hear and speak?" With the sweetest and most touching expression of meek resignation on the face of the boy, the rapid chalk replied, "Even so, Father, for it seemeth good in thy sight."

Now, shall the Bible be removed from such a school on the ground that it is a sectarian book? Shall it be banished from such an institution to meet the conscientious scruples of a class of men who owe allegiance to the Pope of Rome, and are engaged in burning Bibles in various parts of Christendom?

But, besides the right of the children to the word of God, I would contend, in the next place, that the very existence of our free government and our national prosperity depend upon the influence and authority of the Bible in the community. What is it, I would ask, that distinguishes the American people from so many of the nations of the earth? Whence our unexampled growth, our commercial enterprise, our progress in the arts, in science, and in the general diffusion of knowledge? Why are the people of all climes and languages attracted to our shores? Why do hundreds of thousands of Roman Catholics seek here comforts and advantages such as cannot be obtained

in their own countries, where their system of religion has been for ages in the ascendancy? The answer is obvious. The light of God's holy word shines upon the nation. The Bible lies at the basis of our civil, educational, and religious institutions. Remove it, and you take away the corner stone of the republic, and leave the vast fabric to crumble, burying millions of now free, happy, and prosperous citizens beneath the ruins.

The words of the immortal Washington, in his Farewell Address, ought to be remembered by every true American: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, the purest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained

without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail, in exclusion of religious principle."

Now, it is not necessary that infidel and atheistical sentiments be actually taught to the pupils in order to destroy the national morality. According to the views of the father of our country, the mere absence of religious principle will produce this result. You have only to remove the Bible from our schools, and sever the connection between religious culture and secular education, and the work is done. Every blow that is aimed against the Bible is aimed against our national morality, against the vital forces of our national existence and prosperity. A foreign enemy bombarding our cities, and landing their forces upon our shores, could not injure us so much as those who are making war upon the Bible, and laboring to prevent the religious culture of the rising generation. For we could lose a few cities, and even many thousand citizens, and yet maintain our national existence. We could be crippled, and yet maintain life and vigor in the heart of the republic. The fallen cities would soon rise again. The tide of business and prosperity, disturbed for the moment, would soon resume its wonted channel. But the Ro-

manist, in striking at the Bible, strikes at the very seat of our national life. The wounds he inflicts are mortal wounds. If the nation falls under the blows, it falls not soon to rise again. Its limbs are palsied ; its heart ceases to beat.

The allusion in the extract from Washington's Address to the importance of preserving the sanctity of oaths in our courts of justice, is deserving of special attention. The attainment of the ends of justice obviously depends upon the truth of witnesses, and those who testify in our courts. If the sanctity of oaths is violated, and men are ready to commit perjury, it is obvious that the rights of men and the interests of society cannot be protected. And as the state provides for the taking of oaths, it ought also to make provision for the study of the Holy Scriptures, that its truths may be understood, and that the nature and solemnity of an oath may be appreciated.

Persons who are ignorant of the Bible, and entertain little or no reverence for the sacred volume, naturally regard an oath with very different views and feelings from those who believe in its principles, obey its precepts, and regard with holy awe its divine Author. While the latter would shrink with horror from the guilt of perjury, the former would be willing to swear falsely under the influence of a very

slight temptation. To escape a small fine, or to protect a friend, or to gratify their prejudices, they would perjure themselves before God and man. And the officers of our city government have informed me that no reliance can be placed upon the oaths, in our courts of justice, of those who are not allowed to possess and read the word of God. In instances where they have been arrested in the very act of unlawfully purchasing and drinking intoxicating liquors, they have stood before the judge with their hands upon the Bible, and sworn in direct opposition to the facts in the case. And what reverence can they be expected to entertain for the Bible, when they see their priests, their spiritual guides, laboring to destroy it, and making it a crime to possess the sacred volume? If they are taught to believe that their piety and hopes of heaven increase with the increase of their contempt of the Scriptures, that it is a greater virtue to burn the Bible than to obey its commands, and that what Almighty God enjoins as a duty is a crime punishable, where the priests have the power, with imprisonment and even death, how can you expect that they will have the least regard for the sanctity of an oath?

It is clear, therefore, that if the authority of the Bible is destroyed, the ends of justice can-

not be secured. And in the Roman States, and other countries where the Bible is proscribed, the proceedings of the courts are a mere mockery. The attainment of justice is the very last thing to be looked for.

We are however told that, even if the Bible is banished from the public schools, the children can be religiously instructed in the family, the Sabbath school, and the church. But every one knows that there are multitudes of children, even in our most highly-favored towns and cities, who never receive any religious instruction at home, and who are not brought under the influence of our churches and Sabbath schools. At the lowest estimate, more than one half of our people are growing up without any religious restraints from the family, or the services of the sanctuary. The only knowledge that multitudes obtain of the existence of a Bible is obtained in the public school. While connected, some years ago, with a Sabbath school in New York city, I found, in visiting the neighborhood for scholars, some boys twelve and fourteen years of age, of Catholic parents, who were as ignorant of the Bible, of the Savior, and of the doctrines of repentance and faith, as the heathen. Some had never heard of the Bible. They were growing up in ignorance, filth, and vice in its most degrading forms.

Now, how can this large class of ignorant children be reached with moral and religious instruction except through the 'public schools? In what other way can they obtain knowledge enough of Christianity to become the citizens of a free republic? We contend that, as a matter of protection and self-preservation, the government is bound to provide for the religious culture of the people.

Not only the teachers of religion, but our most eminent jurists, statesmen, and patriots, all concur in the opinion, that such a nation as ours cannot exist without a moral and religious basis. Judge Story, in his work on the constitution, says, "The right of a society or government to interfere in matters of religion will hardly be contested by any persons who believe that piety, religion, and morality are intimately connected with the well-being of the state, and indispensable to the administration of civil justice. The promulgation of the great doctrines of religion, the being, and attributes, and providence of one Almighty God; the responsibility to him founded upon moral accountability; a future state of rewards and punishments; the cultivation of all the personal, social, and benevolent virtues, — these can never be a matter of indifference in any well-ordered community. It is, indeed, difficult to conceive how any civilized

society can well exist without them. And, at all events, it is impossible for those who believe in the truth of Christianity as a divine revelation, to doubt that it is the special duty of government to foster and encourage it among all the citizens and subjects. This is a point wholly distinct from that of the right of private judgment in matters of religion, and of the freedom of public worship, according to the dictates of one's conscience."

The Hon. Horace Mann says, "As educators, as friends and sustainers of the common school system, our great duty is to prepare these living and intelligent souls; to awaken the faculty of thought in all the children of the commonwealth; to impart to them the greatest practicable amount of useful knowledge; to cultivate in them a sacred regard to truth; * * * to train them up to the love of God and the love of man; to make the perfect example of Jesus Christ lovely in their eyes, and to give to all so much religious instruction as is compatible with the rights of others: and when the children arrive at years of maturity, to commend them to that inviolable prerogative of private judgment and of self-direction, which, in a Protestant and republican country, is the acknowledged birthright of every human being."

Mr. Choate, in one of his orations, exclaimed,

“Banish the Bible from our public schools? Never! so long as a piece of Plymouth Rock remains big enough to make a gun flint out of.”

We might quote the testimony of many others in favor of these same sentiments. Indeed, it is the universal opinion of all who are distinguished for their learning, wisdom, and patriotism, that the perpetuity of our institutions depends upon the moral and religious culture of the people.

And, should the day ever arrive when the Bible is banished from our schools, no adequate expression could be made of the sadness of the hour. The tolling of all the bells in the nation, the clothing of all the school houses in black drapery, the streets filled with processions of mourners, would not express the calamity. The moral sun would be struck from our heavens, and the nation left in darkness. The stars of hope would one after another fade away. Without chart or compass, the great republic would launch forth upon an ocean of storms, where, amid the raging billows, shipwreck would be inevitable.

